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ABSTRACT

This document contains 41 papers and 11 poster session presentations from a conference on research-to-practice in adult, continuing, and community education. The following are among the papers included: "Learning in a Multicultural Environment" (Mansur Abdullah, Cory Eisenberg, Willard C. Hall Jr., Pauline Valvo); "How to Engage in Successful Collaborative Learning" (Joseph L. Armstrong, Andrew Barrett, George W. Brutchen, Silvia Chamboneth, Jacqueline R. Stillisano); "An Exploration into the Use of Questioning and Other Communication Strategies in Diverse Learning Environments" (Keith B. Armstrong, Susan A. Timm); "The Voices of Employees" (John Baaki, Maria Cseh); "Emphasizing Interaction among Learners and Teachers in Asynchronous Teaching and Learning Environments" (Charles Allen Baker-Clark); "Taking Models to the Field as Generative Rather Than Literal Metaphors" (Peter J. Borger); "Identifying Theoretical Constructs to Guide the Preparation and Development of the Laity" (Jeanne M. Connolly); "Constructing User-Friendly Instruments" (Gary J. Conti); "A Humanistic Approach to Adult Education" (Alyce Cooks, Darwyn Hackney, Sanetta George Jackson, Claude Stevens, Dave Zumwalt); "Investigating the Experiences of Online Learning" (Mary K. Cooper, Cheryl Bielema); "Generational Difference and the Problem of Identity in the Adult Education and Community College Classroom" (John M. Dirkx); "An Action Science Approach to Creating and Sustaining Professional Learning Communities as a Vehicle for Comprehensive School Reform" (Daniel V. Folkman); "Adult Learning on the Internet" (Anne A. Ghost Bear, Gary J. Conti); "Evaluating Changes in Training Managers' Role Perceptions" (Joshua D. Hawley, Joni K. Barnard); "(Dis)empowering

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Pedagogies" (Conni Huber, Gary Cale); "Residential Learning" (Carole J. Kabel); "Batterer Education Programs and Their Effect on Internal/External Locus of Control" (Desi Larson, Donna Galluzzo, Reid Stevens); "Adult Development from the Inside Out" (Randee Lipson Lawrence); "Russia and China in Transition" (Jun Liu, John Niemi); "Program Planning in Faith-Based Organizations" (Kari L. Parks); "The Instructor as an Institutional Barrier to Adult Education in the African American Church" (Michael Rowland, Paulette Isaac); "Psychodynamic Perspectives on Adult Learning Groups" (Janice Morgan Saturday); and "The Experience of Real World Contexts in Virtual Environments" (Regina O. Smith, Christina Dokter, John M. Dirkx). Many papers include substantial bibliographies. (MN)

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21st Annual

Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education

Northern Illinois University
October 9-11, 2002

Finding Place in the Global Community

www.cedu.niu.edu/reps/midwest.htm

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Proceedings

of the

Twenty-first Annual

Midwest Research-to-Practice Conference

In Adult, Continuing and Community Education

October 9-11, 2002

Edited by

Richard A. Orem, Ed. D.
Professor and Director
Office of Research, Evaluation, and Policy Studies
College of Education
Northern Illinois University
DeKalb, Illinois

Proceedings of the

2002 Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education

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October 9, 2002

Dear Midwest Research-to-Practice Conference Participants:

It is our great pleasure to welcome everyone to the 21st annual Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education on the campus of Northern Illinois University in DeKalb, Illinois. We hope your visit is a memorable one.

This conference got its start here at NIU in 1982. It was the brainchild of a handful of adult education faculty and practitioners working in various institutions throughout the Midwest who thought it was time to provide a regional forum for scholar/practitioners to exchange ideas on topics of immediate relevance as they affect adult learners. Twenty years later, this conference is back on the NIU campus and going strong. Its relevance is no less important to the growing body of adult education scholar/practitioners who work in different contexts, from literacy to higher education, from corporate training to the promotion of social justice, and much, much, more.

This is the sixth time that NIU has hosted or cohosted this conference, and the first time since 1990 that this conference has taken place on the NIU campus. NIU has a proud history in adult education. The master's degree in adult continuing education was approved in 1973 and the doctoral degree was approved in 1977. In these 25 years more than 1200 scholar/practitioners have graduated from one or both of these programs. We are proud of our record of preparing students of color at the doctoral level and placing them in leadership positions throughout North America. We are active on a global level by building formal partnerships with institutions in many countries around the world. Northern Illinois University is no longer simply a normal school sitting out "beyond the corn curtain." It has joined the ranks of major research institutions as a member of the National Association of State Universities and Land Grant Colleges, and a member of the Universities Research Association.

We hope you take advantage of the program that has been organized for your benefit. Graduate students are especially encouraged to participate in the Graduate Student Pre-Conference on Wednesday. We want you to extend the discussions that start Wednesday by continuing those discussions over lunch, in the evening, and after the conference has ended on Friday. We hope all participants are able to take new ideas and new insights back to their work and their home institutions.

Of course, special thanks go to the many volunteers who helped to make this conference a reality, including members of the steering committee who read proposals, and the nearly 80 presenters who are willing to share their findings and insights through their papers and posters. Thanks also to the staff and students at NIU who have contributed their time and efforts to extend hospitality to our many visitors.

Enjoy the conference, the campus, and the opportunity to learn!

Richard A. Orem

Richard A. Orem, Conference Chair

And the members of the local planning committee:
Debbie Askelson
Virginia Cabasa-Hess
Jeanne Crotchett
Denise Hatcher
Kay Poormehr
Kathy Schlieper
Georgia Solovay
Dani Truty
Jan Woodhouse

Midwest Research-to-Practice Conference

In Adult, Continuing and Community Education

Mission Statement

The conference provides a forum for practitioners and researchers to discuss practices, concepts, evaluation, and research studies in order to improve practice in Adult Education. Participants, through discussion and collaboration, will contribute toward the realization of a more humane and just society in the context of lifelong learning.

The original version of this statement was prepared on behalf of the Midwest Research-to-Practice Conference Steering Committee by Boyd Rossing
May 28, 1991

2002 Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education

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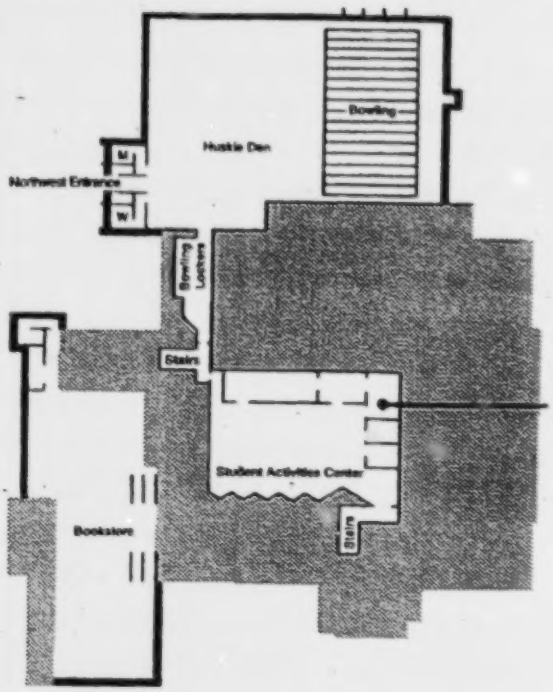

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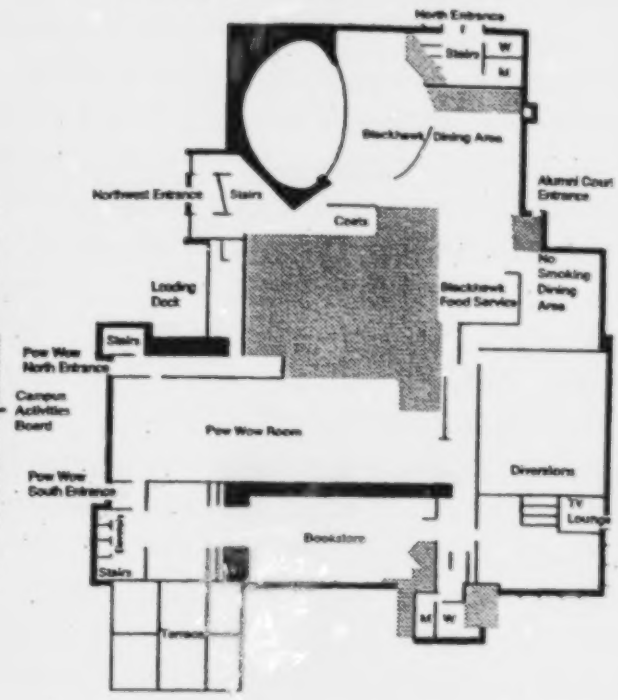

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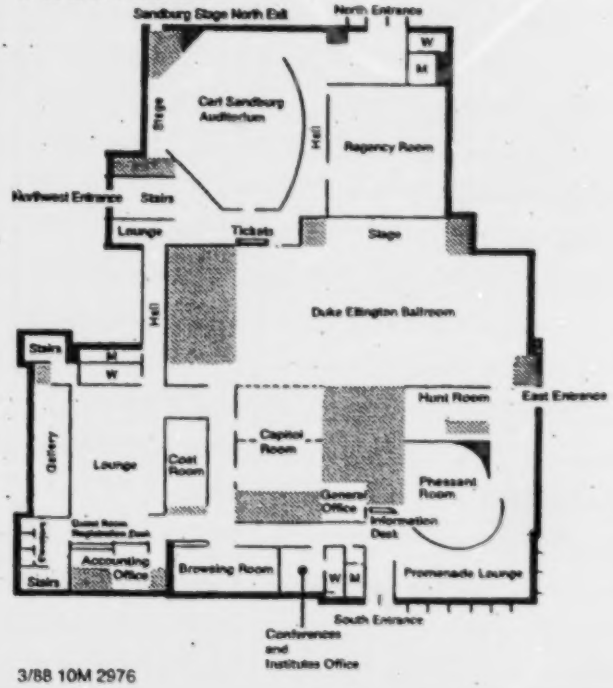

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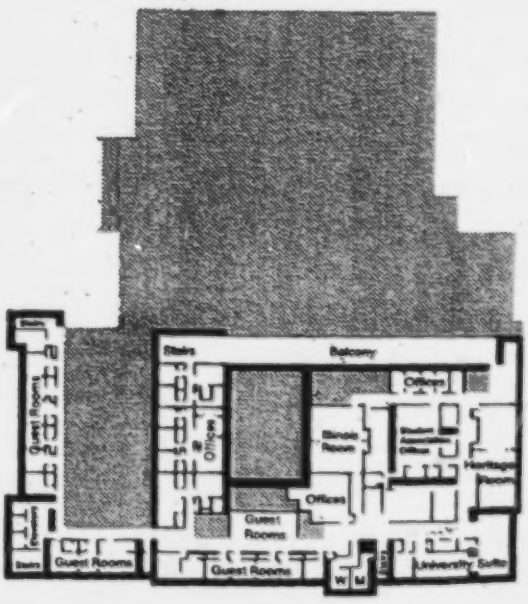

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2002 Midwest Research-to-Practice Conference

in Adult, Continuing and Community Education

PROGRAM SCHEDULE

Northern Illinois University
Holmes Student Center

WEDNESDAY, OCTOBER 9, 2002

11:00 am – 7:00 pm
Registration
Gallery Lounge

2:00 pm – 5:15 pm
Graduate Student Pre-Conference
Regency Room
Presiding: Jan Woodhouse
Northern Illinois University

6:00 pm
Welcoming Reception
Clara Sperling Sky Room

7:00 pm
Seminar with Angela Miles
University of Toronto
Clara Sperling Sky Room
"Local Activism, Feminism and Globalization"

THURSDAY, OCTOBER 10, 2002

7:30 am – 2:00 pm — **Registration**
Gallery Lounge

8:45 am – 10:00 am — **Opening General Session**
Carl Sandburg Auditorium

Welcome and Introductions

John G. Peters, President
Northern Illinois University

Christine K. Sorensen, Dean
College of Education

Richard A. Orem, Conference Chair
College of Education

Opening Keynote: — **"Global Visions"**
Angela Miles
Ontario Institute for Studies in Education
University of Toronto

10:30 am – 11:15 am — **Concurrent Sessions: 1**

Elizabeth J. Tisdell
"Claiming a Sacred Face: A Qualitative Study of the Role of Spiritual Experience in Claiming a Positive Cultural Identity."
Room 305

Ursula T. Wright
"Difference Between Self-Sufficiency and Economic Viability in Welfare-to-Work Rhetoric
Room405

Susan K. Warren
"Transforming Business Units of U.S. Postal Service into a Learning Organization"
Room 406

Mari Jo Pesch
"Planning and Facilitating Training Programs with Multicultural Groups"
Room 505

Regina O. Smith
"Student Experiences in Small Collaborative Groups Online"
Illinois Room

Joseph L. Armstrong, Andrew Barrett, George W. Brutchen, Silvia Chamboneth, and Jacqueline R. Stillisano
How to Engage in Successful Collaborative Learning: A Participatory Action Research Study of the Collaborative Learning Process"
Heritage Room

11:30 am – 12:15 pm **Concurrent Sessions: 2**

Jeanne M. Connolly
"Identifying Theoretical Constructs to Guide the Preparation and Development of the Laity"
Room 305

Silvana Ianinska, Tonette S. Rocco, Ursula Wright, Juan Covas, and Carmen Watson
"When All Things Are Not Considered: Ethical Issues in a Welfare-to-Work Program"
Room 405

Jun Liu and John Niemi
"Russia and China in Transition: Implications for HRD Research and Practice in Global Community
Room 406

Martha Strittmatter Tempesta
"Learning Leadership in Social Movements"
Room 505

Charles Allen Baker-Clark
"Emphasizing Interaction among Learners and Teachers in Asynchronous Teaching and Learning Environments"
Illinois Room

Michelle Glowacki-Dudka and Meg Wise
"Embracing and Extending the Margins of Adult Education: Experiences of Interdisciplinary Collaboration"
Heritage Room

12:30 pm – 2:30 pm **Lunch**
Blackhawk Cafeteria
Heather Bishop will entertain in Martin Luther King, Jr. Memorial Commons (or in Diversions Lounge in case of inclement weather)

2:30 pm – 3:15 pm **Concurrent Sessions: 3**

Kari L. Parks
"Program Planning in Faith-Based Development Organizations"
Room 305

Alyce Cooks, Darwyn Hackney, Sanetta George Jackson, Claude Stevens, and Dave Zumwalt
"A Humanistic Approach to Adult Education: Learning from the Inside Out"
Room 405

Raymond Rodriguez
"A Matter of Life and Death: Relevance and Rigor in Continuing Professional and Continuing Higher Education in the Pursuit of Justice"
Room 406

Daniela Truty
"Corporate Downsizing: Institutionalized Myth and Implications for Resistance"
Room 505

David S. Stein and Jennifer Calvin
"The Experience of Learning in a Web-Enhanced Course"
Illinois Room

Michael Rowland and Paulette Isaac
"The Instructor as an Institutional Barrier to Adult Education in the African American Church"
Heritage Room

3:30 pm – 4:15 pm **Concurrent Sessions: 4**

Tonette S. Rocco
"The Invisible People: Disability, Diversity, and Issues of Power in Adult Education"
Room 305

Gary J. Conti
"Constructing User-Friendly Instruments: The Power of Multivariant Statistics"
Room 405

Jilaine W. Fewell
"Transformative Learning: Insights into Women Seminarians' Decisions to Pursue Ordination"
Room 406

Qi Sun
"Learning to be Human: The Implications of Confucian Perceptions on Ends and Means for the Practice of Modern Adult Education"
Room 505

Regina O. Smith, Christina Dokter, and John M. Dirkx
"The Experience of Real World Contexts in Virtual Environments: Negotiating Meaning in Adult Online Learning"
Illinois Room

Carole J. Kabel
"Residential Learning: A Safehouse for Study and Growth"
Heritage Room

4:30 pm – 5:15 pm: **Concurrent Sessions: 5**

Peter J. Borger
"Taking Program Models to the Field as Generative Rather than Literal Metaphors"
Room 305

Joshua D. Hawley and Joni K. Barnard
"Evaluating Changes in Training Manager's Role Perceptions: A Case Study of the Nuclear Power Industry"
Room 405

Daniel V. Folkman
"An Action Science Approach to Creating and Sustaining Professional Learning Communities as a Vehicle for Comprehensive School Reform"
Room 406

Janice Morgan Saturday
"Psychodynamic Perspectives on Adult Learning Groups"
Room 505

Elizabeth J. Tisdell and Gabriele Strohschen
"High Tech Meets High Touch: Cohort Learning Online in Graduate Higher Education"
Illinois Room

Bette Donoho and Beth Pfeiffer
"The Balancing Act: Research Roles in Family and Community History Projects"
Heritage Room

5:20 pm – 6:30 pm **Reception (dinner on your own)**
Capitol Room

7:00 pm **Coffeehouse with Heather Bishop**
Diversions Lounge

FRIDAY, OCTOBER 11, 2002

7:30 am – 8:30 am **Steering Committee Meeting**
Capitol Room

8:30 am – 9:15 am **Concurrent Sessions: 6**

Kevin J. Jones
"Report of Research: Adult Learning Strategies and Settings Used to Acquire Specialized Professional Knowledge"
Room 305

Mansur Abdullah, Cory Eisenberg, Willard C. Hall, Jr., and Pauline Valvo
"Learning in a Multicultural Environment"
Room 405

Sharon K. Sundre
"Cross the 'i,' Dot the 't'"
Room 406

John Baaki and Maria Cseh
"The Voices of Employees: Their Needs in Utilizing the Systems Technology Potential of Their Organization"
Room 505

Keith B. Armstrong and Susan A. Timm
"An Exploration into the Use of Questioning and Other Communication Strategies in Diverse Learning Environments: Phase III"
Illinois Room

9:30 am – 10:15 am **Concurrent Sessions: 7**

Desi Larson, Donna Galluzzo, and Reid Stevens
"Batterer Education Programs and Their Effect on Internal/External Locus of Control"
Room 305

John M. Dirkx
"Generational Difference and the Problem of Identity in the Adult Education and Community College Classroom"
Room 406

Anne A. Ghost Bear and Gary J. Conti
"Adult Learning on the Internet: Engaging the eBay Auction Process"
Illinois Room

10:30 am – 11:15 am **Concurrent Sessions: 8**

Randee Lipson Lawrence
"Adult Development from the Inside Out: Constructing Knowledge Through Life History Writing"
Room 305

Conni Huber and Gary Cale
"(Dis)Empowering Pedagogies: Repressive Tolerance and Democracy in the Adult Education Classroom
Room 406

Mary K. Cooper and Cheryl Bielema
"Investigating the Experiences of Online Learning: An Evaluation"
Illinois Room

8:30 am – 11:15 am **Poster Sessions**
All poster sessions will be available for viewing in *Heritage Room* beginning at 8:30 am. Presenters will be available for discussion during the last concurrent session at 10:30 am.

Georgine R. Berent
"Action Research for Nurse Educators: A More Nourishing Alternative to Eating Our Young"

Virginia A. Cabasa-Hess
"Locating Asian Americans in Adult Education Discourse

Daniel V. Folkman, Lee Hill, and Susan Stuckert
"The Select 50 Initiative: Helping Middle School Students Achieve Academically Through School-Family-Community Partnerships"

Garth Gittens
"The Interpretation of Information and the Bias of Educators in the Antebellum South

Phyllis Ham Garth
"Bridging the Gap in Adult Continuing Education from Margin to Center"

Patricia Leong Kappel
"Creation of the Yellow Peril: A Study of America's Early Chinese Immigrants"

Hanbyul Kim
"Researcher: A Neglected Role of the Adult Educator"

Sue Anne Lafferty
"Adult Arts Education: A Delphi Study Forecasting the Role of the Arts in a Lifelong Learning Society"

Robert E. Nolan
"Geo-Literacy: How Well Adults Understand the World in Which They Live"

Cathy S. Stanley
"Expanding the Small Space: Rastafarians as Knowledge Producers"

Derise E. Tolliver and Elizabeth J. Tisdell
"Adult Education in the Post 9/11 World: Reflections One Year Later"

11:30 am – 2:00 pm **Luncheon**
Regency Room

Panel Discussion
"Current and Future Research Issues for the Field of Practice"

Ron Cervero, Head
Department of Adult Education
University of Georgia
Athens, Georgia

Larry Martin, Professor
Department of Administrative Leadership
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin

Angela Miles, Professor
Department of Adult Education
and Counseling Psychology
Ontario Institute for Studies in Education
University of Toronto
Toronto, Canada

Presentation of the 2002 Midwest Research-to-Practice Conference Graduate Student Research Award
James McElhinney, Committee Chair
Ball State University

2:00 pm **Adjournment**

2003 Midwest Research-to-Practice Conference in Adult Continuing and Community Education:

The Ohio State University
October 8-10, 2003

Angela Miles' participation in this conference is co-sponsored by the Graduate Colloquium Committee.

Heather Bishop's participation in this conference is co-sponsored by the Campus Activities Board.

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NOTES

LEARNING IN A MULTICULTURAL ENVIRONMENT

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Abstract

This paper shares the experiential perspectives of four graduate students, specifically focusing on their racial, ethnic and gender positionality in their dual roles as both students and adult education practitioners. It analyzes the multi-cultural aspects of curriculum content and instructional methodology and the intersecting impact of these variables on their adult learning experiences. These students are asking how their racial and gender identity formation has impacted their learning. This paper serves as a critical qualitative review of their educational experiences. Through their reflective analysis they examine issues of power in traditional Euro-American classroom environments and how these classrooms are being transformed with the influences of diverse cultures; specifically considering aspects of class, gender, race and religion. Through their reflective analysis, conclusions are reached that should be of benefit to educators and students alike.

Introduction

"Today's higher education structures have a responsibility to not only fulfill the traditional role of creating and disseminating knowledge but also to create a more equitable and just society" (Tisdell, 1995, p. 149). The traditional Euro-American classroom is being transformed with the influx and influences of diverse cultures, genders, races, classes and religions. Clearly, it is necessary to analyze multi-cultural educational strategies, to ensure that everyone's voice is welcomed and heard in the classroom. Using this perspective as the point of departure, we, four graduate students engaged in both the learning and teaching process, seek to make our educational experiences one that combines the roles of creating and disseminating knowledge with the social justice aspect that Tisdell writes about. We hope to do this through our educational experiences, transforming our own perspectives, and helping to transform the perspectives of others. As students learning the principles of adult education, we have a responsibility to ensure our voices are heard in the classroom. We believe that as our voices serve to transform our own learning experiences they can also serve to facilitate the learning experiences of others. We further believe that finding ways to create inclusive curriculum, instructional methodologies, and classrooms, is crucial to the field of adult education.

This paper aims to explore the positionality of four students in an adult education masters program. We ask and propose the following questions: How has the multi-cultural classroom environment changed student/teacher dynamics? What are ways curriculum content and instructional techniques can be designed to meet the needs of students in a multi-cultural environment? In an attempt to answer these two questions, the purpose of this paper is two-fold: (1) to explore each student's unique positionality and how this influences the multi-cultural classroom environment, (2) to discuss ways in which inclusive curriculum and instructional methodology can be created and implemented.

Rationale and Importance

The field of adult education is at the forefront of a ground swell of adults who are returning, continuing, or seeking to proactively use education as a vehicle for establishing themselves on the landscape of America. The changing demographics of Americans are most evident in the classroom; however, issues of power and the resulting effect of that power are still felt in these classroom settings. Therefore the traditional approach to education that has essentially reinforced the dominant social systems of race, class and gender privilege, which results in oppression, because it has asked students to be passive recipients of the knowledge, values,

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institutions, and practices of society at large (Tisdell, 1995) must be reconceptualized. From that perspective, as Cervero & Wilson (1995) have theorized, power, knowledge, and negotiation are critical aspects of the issues that are paramount to resolving differences of positionality and injustice. Additionally, these same aspects are crucial to promoting the establishment of a more just, social, economic, political order and educational environment.

As a means of conducting an analysis of issues, differences and strategies, we believe it is crucial to include the perspectives of both educators and students, particularly students who will become educators. Several authors have written about multi-cultural education and the importance of creating inclusive curriculum and instructional methodologies (Flannery & Hayes, 2001; Shore, 2001; Tisdell, 1995; Johnson-Bailey, 2001; Delpit, 1995). Not as much has been included about the perspectives of learners in these multi-cultural environments. As students we plan to present our experiences of engaged pedagogy and collaborative learning, which has been enhanced by narrative, critical reflection, experiential participatory learning, and dialogue in our multi-cultural classroom settings. We believe it is essential that those involved in the field of adult education as educators and students hear everyone's voice, particularly for students to hear the voices of other students.

When and Where We Enter

We are a group of graduate students studying and learning in a masters degree program at National-Louis University. Three of us are actually seeking a master's degree; the fourth student is a doctoral candidate in a different program taking a few adult education courses with the cohort group. Cory – a bi-racial female, Euro-American and African-American, Pauline – A European-American female, Mansur an African-American male, and Willard an African-American male. Willard is the doctoral candidate. In this section we present a portion of our voices on the issue of how our learning experiences have been affected by the classroom and learning situations that we have encountered. We will also comment briefly on the teaching experiences we have had and our efforts to impact the learning experiences of our students, either by working in or creating inclusive classroom settings.

Cory. As a graduate student in adult education, I am constantly striving to be inclusive of individuals in my educational environment. I identify as a young biracial woman of African American and Euro-American descent. Most theories of racial and ethnic identity development focus on the one race and/or ethnic heritage. For the person who has a biracial or multiracial heritage, these models are problematic and confusing. My unique looks have caused people to wonder, "What are you?" I have always found this question awkward. As Maria Root (1996) says, "Multiracial people blur the boundaries between races, the 'us' and 'them'" (p. 7). I find comfort in this statement. When things are unclear and unknown, people's curiosity is aroused. Not only has race been used as a dividing factor in American society, it also has created rifts for people who belong to two or more racial and/or ethnic backgrounds. Race as a factor has been used to divide. It is my hope that by exploring and rejoicing in my biracial heritage that I can assist other people in claiming their unique identity. If more people are to claim their unique heritages, then we are one step closer to breaking down the walls of power and privilege in our society. I choose to resist being placed in one category, I have my own identity and it should be valued and accepted. It is my goal as a person to continue to talk about my heritage and how it has impacted me as a learner in the classroom. It is my hope that by continuing to explore my identity that I can bring light to differing perspectives that create a more engaged and inclusive classroom environment.

Pauline. I believe the purpose of education is for people to learn more about themselves, to find direction and empowerment, and to critically engage in a course of study. My background in women's studies and my experiences as a young woman have grounded me in critical feminist philosophies. In addition, my interactions with people from varying cultural backgrounds have sensitized me to the importance of culturally inclusive practices. I am representative of the dominant culture in several ways, including ethnicity, socioeconomic class, indigenous heritage,

disability and nation of origin. Becoming more aware of these factors has alerted me to things I have taken for granted, and helped me to become more understanding of people who are different than me. Thinking about the ways in which I differ from the dominant culture has helped me to claim my individuality. I have also become more aware of the messages that society portrays about race, gender, religion and sexual orientation. One of the most significant things I have learned as a student, which has impacted my teaching, and every other aspect of my life, is the importance of being sensitive to others' perceptions. Learning in an environment with students of varying ages, racial identities, religious beliefs, nation of origin, and sexual orientation has helped me to become cognizant of how much each of these factors affects who we are as individuals. I have seen how each of these factors affects how we learn, teach, and work together, basically every interaction we have with another. Perhaps the most valuable thing I have learned and applied to my work as a GED instructor is the idea of multicultural education, and the importance of inclusive curriculum.

Mansur. As a man of African American descent, I have lived my entire life in the United States of America. For most of my adult life, I have defined myself as a Muslim. I was born in Nashville, Tennessee in 1950 and grew up in Lorain, Ohio from 1954 through 1968. There were not many positive images of African Americans presented to me other than my family members, sports figures, a few political leaders, and entertainment personalities. I was often the only African American male in my classes from the seventh grade through high school. At this point in my education I was beginning to feel alienated because I was the only African American male in most of my classes. This experience was one of the factors that has made me very sensitive to the concerns of individuals who may not be members of the dominant culture in a multicultural classroom. Over the last 32 years of my life, I have come to see my position in American society from a new positive perspective that is strongly influenced by my religious faith, Al-Islam, commonly known as Islam. The values that influence my developing philosophy and practice of adult education in this multicultural society are rooted in Islam and its Principles of Faith and the Pillars of Practice. I believe that we have common bonds in our essential human nature and spirit, and that we have a common inherent human excellence that is derived from that human nature and spirit. My view in practicing multicultural education is for a situation in which each person's unique spiritual, social, rational, moral, material, cultural faculties are supported and developed to their fullest God-given potential. This is not something that can take place over a short period of time, but the effort is what I feel compelled to make in my small way. My faith informs me and reminds me of the importance of the world community life, the family life, local community life, and national life; and that these lives with their needs, voices, knowledge, experience, and cultural influences should be carefully considered, respected, and valued in thought and practice in a multicultural teaching environment.

Willard. As an African-American male, my work as an educator has focused on issues of positionality. I have been an adult educator and trainer for 33 years, consciously for the last 25 years; I have been concerned about strategies to facilitate adult learning. I began by thinking about why my students seemed to have difficulty with their learning in some sessions, and progressed to thinking about ways that I could help them. At the beginning my concern with their positionality only focused on their prior educational background, not how that background was associated with who they are and why they are who they are. As I begin to think about their learning I considered my own, what my educational experience had been. Raised in Cleveland Ohio, in the 50s and 60s, I was a somewhat beneficiary of the civil rights movement and the resulting school integration that resulted from the effort. I say somewhat beneficiary, because, I also became a direct causality of sorts, when subjected to the racist views of teachers and administrators that I would not have come into contact with in a segregated system. From an early age, I was aware of and concerned about my positionality as a student, even when I wasn't using the language of critical theory, engaged pedagogy and certainly not multi-cultural education.

Yet, those aspects definitely now shape all that I do educationally, in my teaching, in my training and certainly in all aspects of my learning. My current educational philosophy is such that I put

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culturally responsive pedagogy at the heart and soul of all teaching and training that I design and conduct. Being aware of who my students are, what populations and communities that my students will live and work in, becomes a part of the curriculum and instructional methodology that I design.

Theoretical Perspectives

Theories of inclusive multicultural education and positionality have flourished within the last several years. Central to this paper are these questions: What is multicultural education? And what is Positionality? Pamela Hays (2001), a psychologist, states, "the most common approach in texts is to provide one chapter on African Americans, one on Asian Americans, one on Native Americans, and one on Latino Americans" (p.4). Some authors (Flannery and Hayes, 2001) focus on a feminist approach to education, arguing for a multidimensional approach to learning that recognizes and includes differences based on gender. Pamela Hays developed an approach called the ADDRESSING framework (2000). The framework focuses on the individual's positionality and how it impacts their place in society. The ADDRESSING factors include, "Age, Developmental and acquired Disabilities, Religion and Spiritual orientation, Ethnicity and/or Race, Socioeconomic class, Sexual Orientation, Indigenous heritage, National origin, and Gender" (p. 5). Positionality defined by Tisdell (2001) is, "how aspects of one's identity such as race, gender, class, sexual orientation, or ableness significantly affect how one is 'positioned' relative to dominant culture" (p. 148).

Another educator who focuses on identity development is Mechthild Hart. She uses the term *la mestiza,* it is defined as "a concept that signifies cultural, political, and epistemological boarder crossings" (Hart, 2001, p. 165). Hart explores the social development of multiracial individuals. Similar to Hays, Hart believes that educators need to move away from the traditional forms of knowledge dissemination. Hart stresses the importance of each student exploring their identity and how it impacts their learning. She coined the phrase "border crossing" to explore the unique identity of students who have multiethnic and/or multiracial backgrounds. However, Hart encourages students not to feel guilty about advantages they have been afforded because of race, but to understand this in the context of knowledge construction. By reflecting on their own learning experiences, students can transform their education learning environments.

Diana L. Eck (2001), a professor of Comparative Religions and Indian Studies, writes about the issues of diversity, inclusion, assimilation, and pluralism in the United States, which she says, has become the world's most religiously diverse nation. Her view of the term "pluralism" can be beneficial in the multicultural classroom environment. "First, pluralism is not just another word for diversity…Pluralism goes beyond mere tolerance to the active attempt to understand the other…Pluralism is engagement with, not abdication of, differences and particularities" (Eck, 2001, pp. 70-71). Eck's perspective of religious diversity is another lens through which students and teachers can define and identify themselves in the classroom.

Maria Root, an educator, discusses her multiracial experience. Root's heritage includes Filipino, Spanish, Chinese, Portuguese, German, and Irish (Root, 1996). For purposes of this paper, multiracial includes individuals of two or more racial heritages. Root's own philosophy of multiracial development emphasizes both mutual respect and positive learning experiences. One tool she uses is the Bill of Rights for Racially Mixed Peoples. Part of this Bill of Rights says, "I have the right not to justify my existence in this world, not to keep the races separate within me, not to be responsible for people's discomfort with my physical ambiguity, not to justify my ethnic legitimacy" (Root, 1996, p. 7). Delpit (1995) writes extensively about the code of power and how it is enacted in educational settings, particularly connected to the positionality of educators and students. It is important that for us as educators that we accept student's unique identity. As educators, when we approach differences with respect and acceptance, then we can foster inclusive learning environments that facilitate the process of learning for both teacher and student.

Strategies

As a means of creating processes for educators to make their instructional methodology inclusive for all students, we have witnessed the following strategies and techniques that have worked in our classes. The Talking Stick: In a talking stick discussion the group sits in a circle and passes a 'talking stick' around. The only person permitted to speak is the one holding the stick. This activity provides each person a chance to speak uninterrupted, and often people share emotional and sensitive issues. A discussion of this type allows for everyone's voice to be heard, and fosters empathy and compassion among the participants. This is a useful strategy for dealing with anger and conflict in the classroom. Creative Expression: A fun assignment that allows for creative expression often provides meaningful learning experiences. One strategy that has been successful in the past is to have students write a poem that describes them culturally. An exercise called Yo Soy, Spanish for I Am, suggests writing a poem by completing the following sentences: I am . . . your favorite food growing up, I am . . . your favorite place growing up, I am . . . a saying from your childhood, I am . . . your favorite song, I am . . . your heritage, I am . . . your people. Personal Narrative and/or Biography: This unique tool allows students and/or teacher to present their personal stories as it relates to their educational careers and life history. This is one way to integrate students' education with their lived experiences, therefore enhancing the learning event. It is necessary to understand that not all adults' learning experiences in the classroom are based on course content (Dominice, 1990). Students in teaching roles: This technique allows to student to explore their unique role as teacher and what is important in their educational philosophy of inclusive curriculum. In addition, this hands-on approach allows students to explore the area of educator and knowledge disseminator.

Conclusion

Our educational journey is continuous. We have just scratched the surface of our unique identities. By exploring our own positionalities, we have further developed our multicultural educational philosophy. Our vision is to develop classrooms in which each person's identity is respected and valued. The multicultural classroom environment has changed because students and teachers participate in sharing experiences, recognizing and honoring individual differences, and dialoguing among various groups.

Educators and students are in the best positions to be at the forefront to link theory with practice. By using such tools as the talking stick and individual poems, we engage learners and teachers. Theories must be tested through practice, and so the feedback from teachers and students is crucial to the success of ongoing research and practice. It is especially important for educators to be exposed to the experiences of students, talking openly and honestly about learning in a multicultural classroom, and to hear feedback about some of the leading methods for creating inclusive learning environments. When people can make the sincere connection between their lives and the lives of others by understanding their common shared human excellence, dignity, and struggles for establishment, then the efforts toward achieving a just society and just world will be more unified and successful.

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HOW TO ENGAGE IN SUCCESSFUL COLLABORATIVE LEARNING: A PARTICIPATORY ACTION RESEARCH STUDY OF THE COLLABORATIVE LEARNING PROCESS

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Abstract

The purpose of this participatory action research project was to identify attributes that contribute to a successful collaborative learning experience. Data analysis revealed the following emergent themes to be important: reflection and dialogue, interpersonal relationships, and group and individual responsibilities.

"Collaborative Learning is two or more people laboring together to construct knowledge." (Peters and Armstrong, 1998 p. 75).

Introduction

Several studies have been conducted examining collaborative learning as defined above, but all of these have examined groups of participants already familiar with the collaborative learning process (see Armstrong, 2001; Tisue, 1999; and Portwood, 2000). The current study involved participants new to the collaborative process and documented their experiences in a collaborative learning group. The research also had the added feature of being a participatory action research project, in that the participants in the collaborative learning group conducted the research in an attempt to further understand their practice and experiences as collaborators. The study was guided by the research question: What aspects of our collaborative learning experience can be used to identify how effective collaboration can occur? Another way of asking this is: What are the attributes of a successful collaborative learning experience?

Course Participants

The participants were nine graduate students in Adult and Community Education and a faculty member experienced in collaborative learning. All were engaged in a three-credit-hour seminar in collaborative learning at Ball State University during the summer of 2001. All but one of the participants were experienced educators, and all had varied personal backgrounds. The ages of the four males and six females ranged from mid-thirties to mid-fifties. One participant was from Central America.

Course Structure

The collaborative learning course was structured in a recursive manner; the subject matter of the course was the collaborative learning process and the course was conducted in a collaborative method. Rather than simply talking, the group often stopped their discussion to examine the process of their conversation. In other words, the participants not only "talked" they talked about how they talked. Thus, the participants not only learned about collaborative learning, they learned in a collaborative fashion.

Although the course drew upon readings from authors such as Mezirow (1991 & 1996), Bohm (1990), and Shotter (1993 & 2000), the participants' experiences were the primary sources of content for the course. The tool used to incorporate participants' experiences in the course was educational autobiography. Following the model of Dominice (1991) each participant wrote and shared verbally in class an educational autobiography that then became subject material for the group to discuss. After a presentation of an autobiography, the participants questioned one another and explored ideas and concepts that rose to the surface of the conversation. This continued throughout the duration of the course.

Research Method

Five of the ten course participants elected to be primary investigators in the research project. All five were equal participants in the design and execution of the research project, and in this sense, mirrored the course experience. The research design was modeled after Heron's (1996) Co-operative Inquiry and Participatory Action Research (e.g., Lewis 2001). After the course was completed all course participants were interviewed using a phenomenological protocol.

Each interview was transcribed and shared by the researchers and was initially read and coded independently by individual researchers. The researchers then continued the analysis process as a group, following standard qualitative coding processes, with one variation. When analyzing the transcripts of the five primary researchers, and two course participants who chose to meet with the researchers during the analysis of their transcripts, the group did not rely solely on the transcript. This augmented the analysis of seven of the transcripts by adding the interviewee's interpretation and explanation to the interview transcript. The analysis resulted in three emergent themes that reflect the experiences of the participants.

Findings

The three themes are: 1) Dialogue and Reflection; 2) Interpersonal Relationships; and 3) Group and Individual Responsibilities. These themes are not isolated or stagnant, but rather are dynamic and represent an interwoven gestalt that reflects the rich experience of the participants.

Dialogue and Reflection

Dialogue and reflection were found to be important, but also interdependent, features of the collaborative learning experience. In analyzing the interviews, we found two distinct contributors that fostered the development of dialogue; the first contributor is what we describe as enablers of dialogue, i.e., those things that, had they not developed, dialogue would not have occurred. The second contributor is skills necessary for maintaining dialogue. While numerous relevant skills emerged in the analysis, three stood out as most important: listening, reflection, and suspending assumptions. We discovered that reflection was not only the most important skill, but that it was also multifaceted. We describe dialogue and reflection as interdependent because in many of the interviews participants talked about an ongoing cycle of dialogue and reflection.

The enablers of dialogue we identified were sharing/openness, trust, and group identification. In looking at the interviews, one thing was very evident--the autobiographies contributed significantly to the development of these enablers. One member described the autobiographies as the "key in all the process." Another member noted:

> I think they really contributed to the overall, cohesiveness of the class because as we shared our personal things about our lives and our feelings, then the group became more trusting with each other and able to work together.

Sharing/openness and trust were important to enabling dialogue as one member stated:

> I say that I felt that we were a group of friends and I think you establish your friends by mutual respect and trust and openness and sharing with each other our lives and our feelings, I believe and our understanding.

Another group member a stated:

> But in the end people were really open. They shared personal experiences that I guess they would not share in other groups or in another context.

The development of group identification was also important as illustrated by the following two statements from participants. The first:

> I think that in this kind of session you have to change your mind and be more group-centered than self-centered

And the second:

> Like the first night of class it was like I don't want to talk to these people and then by the end of class it was like were buddies because we knew so much about each other's lives that it was more comfortable to talk openly.

In the skills necessary for maintaining dialogue the importance of listening is illustrated by what this member said:

> However, in this context I found out that if I was to be productive in the process I was forced to put aside what I was going to say and concentrate more on what people were saying.

Another group member put it this way:

> .... but I think the reality is when you're trying to construct knowledge you have to listen to where the other people are coming from and not put your own framework on top of that.

The importance of the skill of "suspending assumptions" is illustrated by this group member's comment:

> And I guess this is a way to illustrate assumptions. We need to ask why I believe this? Then find if we need to change some of our assumptions. This is really important.

Data analysis revealed that for the participants in this study reflection had four facets: 1) reflection in action; 2) reflection on action; 3) reflection as a group; and 4) reflection as individuals. A knowledgeable reader will recognize the first two forms of reflection as consistent with the work of Schon (1983 & 1987), but the participants in this study articulated these reflections in terms of their own experience. Reflection in action was described by participants as a process that took place parallel to the dialogue. Participants, both collectively and individually, reflected on the dialogue as they participated in it. Reflection on action was described by participants as pauses taken by the group to examine what was being said in the group and why. They stopped their dialogue to collectively examine it. Reflection as a group was described by one participant as processing individual meanings into a group meaning. And lastly, reflection as individuals occurred primarily between group meetings. One participant described this as:

> There's something about that time period between the meetings that is important for people to process what they've discussed and what they've learned through the group interaction.

Interpersonal Relationships

One of the most salient aspects of the process of collaborative learning is the interpersonal relationship between the facilitator and the learners and among learners. According to studies related to collaborative learning, the combination of relationships with positive traits such as engagement, commitment, and responsibility becomes a powerful tool of the social construction of knowledge (Armstrong & Peters, 1998). In this study, all the participants acknowledged that the relationships that developed were positive and atypical from that of a traditional classroom. One participant expressed it this way:

> It was the first time knowing my classmates in a different way. Now they mean more to me. My vision of them changed.

Data analysis suggests that as these interpersonal relationships evolved, the participants felt free to communicate openly their feelings, beliefs, opinions, assumptions, and so forth. As one participant said:

> I felt that people were not as afraid to perhaps, oh, speak up and express an alternative opinion because we knew that others were not going to take offense.

Similarly, another participant said:

> I was terribly impressed about everybody's openness and honesty. It's not surprising as much as it is rewarding.

As the relationships evolved, participants found themselves using metaphors to describe the process. Metaphors brought new and rich insights into the process. In this sense a participant mentioned:

> I think that metaphor kind of gave us the freedom to get away from more structured kind of linear academic style.

It is important to point out that in spite of the positive relationships that developed, conflict arose. Other research indicates that it is not unusual in the process of collaborative learning for a variety of conflicts to emerge (Armstrong, 1999). In a successful collaborative learning endeavor, however, participants are more likely to constructively resolve these conflicts. Participants use conflicts to build rather than destroy their relationships. For example, one participant explained:

> I 'm not sure in collaborative learning that we have to work through conflict, but in this particular instance, I think it was a very positive thing for us, working through conflict. In this group it was a meaningful experience.

Moreover, the analysis of the process of collaborative learning illustrates that because of the climate of trust, respect, and cohesiveness that was built, the participants' engagement, commitment, group processing and reflection were meaningful. A participant stated:

> I really valued this group. I thought it's one of the better groups that I've worked with in a long time and I really enjoyed the experience. I felt I could trust them. I felt a high level of trust and support.

Another aspect that arose in the analysis was diversity of the group. From the perspective of some of the participants diversity added a unique flavor in terms of the development of the relationships and the dialogue. One participant said:

> But diversity I thought was really interesting because we were all at different points in our lives and careers and in different age groups and I thought it was interesting to bring different groups like that together.

A final but not unimportant finding was that the facilitator and learners viewed each other as equals in their interactions. As a result, the participants assumed diverse roles throughout the process, such as those of summarizer, task-master, challenger, observer, and facilitator. This fact directly influenced the whole dynamic of the process of collaborative learning and level of engagement of the participants, as illustrated by a participant who said:

> Collaborative learning is a group effort in which participants take responsibility for keeping the group moving and making sure everyone is included.

As evidenced by this analysis, collaborative learning added new dimensions to the teaching/learning process.

Group and Individual Responsibilities

Frequent allusions to the different responsibilities of participants highlighted its importance as a theme. Described as an evolutionary process, this theme encompassed the responsibilities of the facilitator to the group; the individual as a learner; the individual to the group; and finally, the responsibility of the participants to collectively construct knowledge. Woven within this theme was the idea that the roles assumed at times by the different members of the group entailed different responsibilities; conversely, assuming different responsibilities led to assignation of defined roles by other participants. The changing responsibilities of the facilitator to the group (described as becoming less directive) were recognized by all of the participants, although more positively by some than others. One participant put it this way:

> An effective group sort of works the facilitator out of a job, and it becomes a group facilitation thing.

This is consistent with Bohm (1990) who described the evolution of the facilitator responsibilities thusly, "It may be useful to have a facilitator to get the group going, who keeps a watch on it for a while and sort of explains what's happening from time to time, and that kind of thing. But his function is to work himself out of a job." (p. 10).

Understanding the changing responsibilities of the facilitator is not the same as accepting them, and one of the participants, who described herself as someone who came into the class "with somewhat of a negative feeling," struggled to understand the challenges faced by the facilitator in

a collaborative learning experience. She felt that the instructor risked frustrating students who, like herself, were accustomed to a traditional classroom with the traditional responsibilities of the instructor. One implication that can be drawn is that in order for the group to be successful, it is imperative that the participants understand the unique role and responsibilities of the facilitator in collaborative learning.

Participants addressed the responsibilities of the individual as a learner through their reflections on the process of collaborative learning, a process that was described as being developmental. One participant stressed the readiness for each member of the group to become a self-directed learner, recognizing what is needed to increase his or her own learning. An observation made by the researchers is that collaborative learning works best with individuals who have reached a certain maturity--not necessarily a chronological maturity--but a maturity in their readiness to learn for intrinsic reasons. The learners must also understand that they are not only responsible for their own personal learning, but must also accept responsibility for the learning of their fellow collaborators as well.

The idea of each individual having responsibilities to the group was an important concept. We found that participants strove to delineate their responsibility to the group by expressing a need to hear one another; to really listen without trying to impose their own meanings on another's words, and yet to make sure the voice of each was heard. One participant summarized this as follows:

> As a participant in a collaborative learning it's important that my voice be heard…I can't assume that other people will know what I'm thinking. There's a responsibility for hearing what the others have to say, but I think there is also a responsibility for making sure that you are a part of what's being heard.

The recognition of the participants' responsibility to collectively construct knowledge was widely acknowledged. One participant, the only one with prior group experience, confessed that she initially felt a sense of responsibility for the group structure, and expressed her relief at relinquishing that responsibility as the others became more skillful at the collaborative process.

> Toward the end I think people did get it. The group was the one that was responsible for [the learning].

Others noted the group's responsibility to be sure no one person dominated. One individual expressed it as a responsibility to go beyond just speaking and listening to others, to be a part of constructing new knowledge.

> Responsibility means that if I'm seeking the knowledge I'm responsible for being a part of that new knowledge. I can't let it just come from the outside, it has to come from the outside and impact what's on the inside.

Summary

This study identified three themes, dialogue and reflection, interpersonal relationships, and group and individual responsibilities. Dialogue was found to have an enabling component and a skills component. The enablers were sharing/openness, trust, and group identification. The skills were listening, reflection and suspending assumptions. Reflection was found to have four facets, reflection in action, reflection on action, reflection as a group and reflection as individuals. Interpersonal relationships were manifested in relationships between the facilitator and learners and among the learners where all participants were equal in their interactions.

The relationships that developed were positive and atypical from those in a traditional classroom. Relationship building included the use of metaphors, constructive conflict resolution, meaningful engagement and group processing experiences. This relationship building was enhanced by the diversity of the participants. All participants agreed that because of the relationships in the group collaborative learning added new dimensions to the teaching/learning process.

Group and individual responsibilities evolved over time and included the responsibilities of the facilitator to the group, the individual as a learner, the individual to the group and the responsibility to collectively construct knowledge. In this group the facilitation became a shared

responsibility by all participants rather than remaining the sole responsibility of the faculty member/facilitator. In order for a collaborative learning group to be successful all participants must understand the unique role of the facilitator and their shared responsibility for facilitation. Collaborative learning seems to work best with participants who have reached a level of maturity where they can assume responsibility for their own and others' learning. Participants strove to delineate their responsibilities to each other by not only truly hearing others, but by also creating equal opportunity for each voice to be heard. And lastly, but perhaps most importantly, the participants recognized their responsibilities to collectively construct knowledge.

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AN EXPLORATION INTO THE USE OF QUESTIONING AND OTHER COMMUNICATION STRATEGIES IN DIVERSE LEARNING ENVIRONMENTS: PHASE III

Keith B. Armstrong and Susan A. Timm

Abstract

This paper investigates the use of questioning techniques in multicultural adult education environments, relative to their use by educators from the mainstream with limited training interacting with people from diverse cultural groups. When we began this study, we hypothesized that the efforts to achieve an educational community can be hindered by the facilitators misunderstanding of the complex communication infrastructure of diverse cultures.

Based on theory, observations/interviews, and a questionnaire format, several ascertains can be made: (a) Mainstream cultural members' *reductionistic-type response formation* tendencies may lead to oversights that impede building strong/authentic cultural understanding on personal and social levels; in response, (b) marginalized members' reactions may lead to a *reactionary-type response formation* mindset, limiting openness to those who are visually a part of the mainstream; (c) because these behaviors are generationally endemic, the authors make several recommendations for adult educators.

Background

Over the years, educators at all levels have modified lecture-discussion methods with the inclusion of questions in an attempt to get the students more involved in learning and listening activities within their classes, where questioning techniques are being applied in both spontaneous and pre-planned ways. Although the availability of test banks or ancillary materials for the textbook becomes crucial elements in the learning and questioning process, they may cause a type of cultural channeling (i.e., a state where what is assumed to make universal sense is, in fact, culturally exclusive). But, is not any word selection and the ordering of words, as well as the ideas and contextualization that emerge from them, by necessity, going to simultaneously offer greater clarity to some while causing greater ambiguity for others. And, if so, (impart because a strong link exists between the university, non-organic intellectuals, and the mainstream) will not the university continue to act as the quintessential knowledge manufacturer on behalf of the mainstream?

Methods

Using a participatory research model, the researchers investigated the following questions:

(1) What does research tell us about the use of questioning and other communication strategies in the learning process?

(2) What are *educators' perceptions* concerning the use of questioning and other communication strategies in the learning process, and do these perceptions differ according to race and socioeconomic status?

(3) What are *participants' perceptions* concerning the use of questioning and other communication strategies in the learning process, and do these perceptions differ according to race and socioeconomic status?

The classrooms where this methodology was implemented were interactive in nature. Research and literature related to the use of questioning in the learning process were reviewed and both educators and participants were listened to concerning their perceptions of both questions and the

questioning process. Interestingly, when "questioning" and "adult continuing education" or "Socratic" were entered into an ERIC search, 121 records were found, suggesting that this area concerns a significant number of educators.

Findings

In this conference presentation, the researchers will follow a similar interactive format, as participants will be asked to share their experiences as the researchers provide results of Phase III of their study. A brief overview of Phases I and II of the preliminary study also will be provided. The first two phases addressed the following questions:

(1) What do educators hope to gain from the experience of asking questions during the learning process?

(2) What inhibits responses to questions posed in the learning process?

In Phase III of the study, the researchers found that the use of discussion methods such as Socratic questioning is one of the most popular educational-interactive communication strategies used by adult educators in the learning process. Because most educators are interested in learning how to improve their instructional methods, and learning to ask good questions is one such method, these adult educators believe that it is important to demonstrate the techniques with conference participants. According to Reid and Westbury, "learning, it is assumed, is an outgrowth of the questions that students are asked and the better a teacher's questions, the better a teacher's learning and a class's learning. To know how to question is to know how to teach—or so it is assumed" (Dillon 1988). Therefore, these researchers believe that it is important for educators to learn as much as they can about questions and questioning methods since evidence clearly validates that appropriate questions, when asked fittingly, stimulate significant improvement in student thinking and learning (Acheson & Gall, 1997; Caine & Caine, 1997; Clegg 1987; George, Lawrence, & Bushnell, 1998; Ralph, 1999).

A review of literature clearly supports the use of questioning as a potential tool in learning encounters. Interestingly, studies (Brown & Wragg, 1993; Frazee & Rudnitski, 1995; Dillon, 1988; Gall, 1984; Good & Brophy, 1997; Wilen, 1987) point to a minimum of seven significant questioning benefits: (a) helps monitor the learner's acquisition of knowledge and understanding, (b) increases motivation and participation, (c) promotes higher cognition, (d) assesses learner progress, (e) facilitates classroom management, (f) encourages learners to ask and to answer questions, and (g) promotes dialogue/interaction/discussion/debate between and among the teacher and the students (Ralph, 1999).

Some discussion will center around the aforementioned issues during the conference; still, it is worthwhile noting that studies show that training does improve teachers' questioning behavior (Ralph, 1999; Wilen, 1987). However, training must go beyond the basics of "questioning levels and mechanics of process" and expand into the thinking that is needed to influence specific learning goals. For example, response time differs for mainstream and marginalized members in a tested environments, and relates directly to the questioning process: In order for the questioning method to reach maximum effectiveness in mainstream classrooms, the researchers have found that the frequency of response is increased for members of marginalized groups when the following components are present.

(1) A safe environment where trust and respect have been established.

(2) Ample reflection time is given for learners to formulate responses to questions.

(3) Showing of a genuine interest in everyone's response to questions regardless of cultural heritage.

(4) Responding to each learner as an individual rather than being influenced by stereotypical categorizations of people.

(5) Paying close attention to the reactions of all participants.

By incorporating these strategies into a positive questioning learning environment, both facilitators and participants may gain in the sense of community that can strengthen a learning environment. Again, effort must focus on inclusion for those people who may not normally feel a part of a community; this includes even some individuals perceived to be well-situated members of the mainstream (e.g., members of the deaf, gay, lesbian, and transgendered communities, and many others).

Furthermore, previous research suggests that questioning creates an environment leading to greater participatory research. But, these studies were built on two assumptions:

(1) Questioning offered an open forum for people to express confusion, doubt, or uncertainty about certain topics and that members of the group would come forward as informed participants sharing their insights.

(2) Those who ask questions and those who answer them, if the environment were safe and trusting, would be reasonably equal among diverse and mainstream populations.

What the researchers have since found (although their earlier research suggested extroversion and introversion as significant contributing factors) was that the classroom is perceived to be an extension of the mainstream—be it in a predominately racial or ethnic area or not—and marginalized people in many environments are less likely to participate in dialogue that includes those from the mainstream.

While adult educators attempt to create an environment for greater openness of communication and questioning in their various settings (be the educators mainstream or marginalized), marginalized instructors report better response rates to questioning when working with marginalized students. However encouraging these findings may be for promoting more diverse faculties, the researchers found a correlation between a student's social ranking (in classrooms for both mainstream and marginalized) and their degree of voice. (Voice, in this study, is employed when students' critical consciousness helps them to intellectually incorporate assigned readings, other students' contributions, and their own originality and experiences in the formation of their responses.) What is suggested here is that social ranking in the classroom determines voice and participation levels in the questioning process (seemingly related to socio-economic class and resultant social skills and mannerisms, skin tone/color, familiarity with university protocol—the ability to use data retrieval, technology, and access faculty members).

This is to suggest that access to education has a legacy related to the aforementioned notion of *social ranking*. Because the university has a regenerative, pre-set notion of what is high-ranking undergraduate response formation, those students who provide the expected formations are rewarded through verbal, as well as body language, signaling to other students an immediate assessment and ranking of students' mental capacity. This awareness is understood not only by the teacher and the listening student population, but also by the responder. *Untrainable* responders learn to assimilate, withdraw, or become reactionary outraged/angry (Nabb & Armstrong, 2002).

Based on the results of a questionnaire given to students in adult education classes, two significant findings were noted. Members of the mainstream were satisfied with being encouraged to participate with questioning techniques. On the other hand, marginalized participants were less satisfied. Some have found that questioning may not be culturally sensitive or personally relevant. As researchers, we are not necessarily advocating the radical overthrow

of current university questioning approaches, however, we are suggesting that faculty be open to and supportive of students with criticism toward current questioning methodology. This small shift in the classroom power relationship may make some faculty feel uncomfortable in the same way that marginalized students have felt uncomfortable.

Thus, the researchers have found that: (a) Mainstream cultural members' *reductionistic-type response formation* tendencies may lead to oversights that impede building strong/authentic cultural understanding on personal and social levels; in response, (b) marginalized members' reactions may lead to a *reactionary-type response formation* mindset, limiting openness to those who are visually a part of the mainstream; (c) because these behaviors are generationally endemic, the authors make several recommendations for adult educators.

As it is with any institution and its domino reactions to what may appear to be insignificant change, each of us is left with the following questions:

(1) How many would receive the support of their administration were they able to break from classical conditioning and to become interested in espousing a multicultural questioning-type of social change?

(2) What is it then about academia that encourages intellectual growth up to a point and then stifles it, invoking fear about acting out those discoveries and newfound beliefs?

Future Study

This continued study will investigate adult educators' response to social control. The first line of investigation will be to approach professors in the field of adult education to assess such issues as their promotion of social equity and their use of questions as a mechanism for helping students achieve paradigm shifts and for investigating the underpinnings of social intellectual oppression.

Summary

In conclusion, questioning involves a complex process, more detailed than most educators imagine. Research that has been conducted provides educators with questioning techniques that can help their instruction be more effective as well as rationale for using more questioning. As we strive for more equitable and democratic classrooms, and society as a whole, questioning gains increased importance in the learning environment.

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THE VOICES OF EMPLOYEES: THEIR NEEDS IN UTILIZING THE SYSTEMS TECHNOLOGY POTENTIAL OF THEIR ORGANIZATION

John Baaki and Maria Cseh

Abstract

The purpose of this needs assessment study was to find out what employees in a large, Midwest sports and entertainment organization need in order to fully utilize a three-component systems technology to help them accomplish their daily tasks. A mixed quantitative and qualitative research design was used to understand the employees' needs regarding the use of the systems technology in their day-to-day business operations. The findings resulted in three major themes voiced by the study's participants: (1) use of systems technology, (2) training, and (3) support. A major finding was the participants' enthusiasm to be involved in a study that asked their perspectives, needs, and suggestions regarding a process that they use in their everyday work. Their insightful responses brought to life their tacit knowledge, feelings, and beliefs regarding the present use and future potential of the systems technology.

Introduction

When constructing a Midwest sports stadium in 2000, the sports and entertainment organization's goal was to make certain that the food and beverage concessions and hospitality operations were "wired," thus, every piece of information needed to run efficiently the day-to-day business operations was to be a keystroke away. For day-to-day food and beverage concessions and hospitality operations, a three-component systems technology was installed. Micros is a point-of-sale system that collects all sales information and acts as a time-keeping mechanism. Food Trak is a food and beverage inventory system that provides: (a) price history, (b) item usage by location, (c) purchase recaps, (d) cost of goods by location, (e) inventory status, and (f) waste activity. To complement Micros and Food Trak, a back office system was added that imports and manipulates data from Micros and Food Trak in order to provide specific financial, payroll, and operational reports.

The systems technology installation was a significant investment in hardware and software. In addition, the organization had to create a venue technology department to oversee its installation and support. Substantial time, money, and energy were exhausted to ensure that the food and beverage concessions and hospitality departments were "wired". In regards to potential, the organization's food and beverage technology capabilities are endless. Any and all food and beverage operations information is available through systems technology including: (a) sales (b) item usage (c) food and labor cost, and (d) cash variance data.

After two years, employees had yet to utilize the systems technology to its fullest potential. At the sports stadium, while some employees used Micros and Food Trak technology regularly, other employees still relied on manual methods of gathering information. The methods were counterproductive because they required more personnel, energy, and time. As a result, key supervisors spent more time manually gathering information and less time managing and analyzing the day-to-day operations. When information was collected, there were inconsistencies in the distribution of information. Due to this situation, departments such as accounting and operations received only partial information through the systems technology. As a result, these departments had to still rely on manual methods instead of taking advantage of the utilization potential of the systems technology.

This organization's situation is not unique. According to Bikson and Gutek (1984), a study of over 2000 U.S. firms revealed that only 40% of new information systems technology reached

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satisfactory results. Fewer than 10% of these unsatisfactory results were attributed to technological problems. Often, factors not related to the technology caused unsatisfactory results. Furthermore, Raheb (1992) determined that in Canada human factors caused 70% of information systems technology failures, while in Malaysia, Chong (1993) concluded that human factors caused 60% of information systems technology failures. This importance of focusing on people in successful technology implementations is highlighted in a report of The Gartner Group, Stamford, Connecticut cited by Averett (2001) that stated, "In the planning phase of a strategic application project, up to 40 percent of the total cost should be allocated to people issues" (p. 34).

Although the employees had made positive strides since the 2000 opening, across the food and beverage concessions and hospitality departments on a scale from one to 100, the employees' utilization of the technology capabilities fell between 50 and 60. In their study regarding the influence of human factors on information systems technology success, Chong and Martinsons (1999) concluded, "IT (information technology) can help people to do a better job, but only if they are willing to use the technology and if they become effective users" (p. 124). They further stated, "Unfortunately, many IT applications are misused, underutilized, or abandoned" (p. 124). Thus, the importance of studying people's needs and suggestions regarding the utilization of systems technology is crucial for its adoption and successful use.

Needs Assessment Purpose

After two years of frustration with the implementation of the systems technology, the first author of this paper, who is in a leadership role in this organization, consulting with the second author, who is a university professor, decided to conduct a needs assessment study to give employees the opportunity to voice their needs and suggestions regarding utilizing the organization's systems technology potential. This study emerged from our belief in the importance of involving employees directly in the implementation of new processes affecting their everyday lives as well as the life of the organization. Thus, the purpose of this study was to find out what employees need to fully utilize the organization's systems technology potential.

Population and Sample

The population of this study consisted of 19 employees in the food and beverage concessions and hospitality departments who: (a) use all three systems technology components (Micros, Food Trak, and back office) and/or (b) rely heavily on the systems technology for day-to-day business performance information. Of the 19 people, only three employees, to whom the other 16 are reporting, do not directly use all the systems technology on a daily basis, but rely heavily on the systems technology information when reporting to the organization's two presidents. Due to the seasonality of the sports stadium operation, these 19 people who have supervisory roles are the only year-around employees of the stadium.

The two data gathering approaches used in this study – questionnaire and interviews – defined the selection of participants. The entire population was targeted for the questionnaire. Prior to the distribution of the questionnaire, two people resigned their positions. Therefore, 17 questionnaires were distributed. For interviews, a convenience sampling method was selected to adequately represent the population. Using a purposeful sampling technique approach, the interview sample criteria first included representation from the organization's four departments: (a) venue technology, (b) accounting, (c) food and beverage concessions, and (d) hospitality. Within each department, the criteria included (a) employees who were responsible for ensuring that the systems technology was utilized to provide day-to-day operations information and/or (b) employees who used the systems technology most often. These criteria allowed for the most comprehensive narrative feedback regarding the utilization of the systems technology. As a result, the interview sample included: (a) two employees from the venue technology department, (b) two employees from accounting, (c) two employees from food and beverage concessions, and (d) one employee from hospitality. In addition, one of the three employees who report directly to the presidents was selected for the interview sample bringing the sample size to eight. Prior to

scheduling the interviews, one accounting employee resigned his position reducing the sample size to seven.

Data Gathering Methods

Data Gathering Instruments

To fulfill the purpose of this study, we decided to use both a quantitative and qualitative research design in order to understand the width and depth of the needs of the employees regarding the use of systems technology in their day-to-day business operations and to allow for triangulation of data, thus increasing the trustworthiness of the study. The data gathering instruments developed for this study were a questionnaire and an interview guide. The two instruments were piloted with a group of Oakland University graduate students and the second author. Both verbal and non-verbal feedback was provided. Verbal feedback was very helpful because it allowed reviewers to ask clarifying follow-up questions and allowed the first author to reflect on the questions and revise the instruments. Discussions between the two authors finalized this process.

The questionnaire included 22 questions that gathered data regarding: (a) the weekly use of the systems technology, (b) training and support received and needed, (c) competency in using the systems technology, and (d) satisfaction with and usefulness of the information. The interview guide had nine questions with three questions including follow-up questions that gathered narrative data regarding: (a) the perceived potential and expectations of the systems technology, (b) how the systems technology is used, (d) systems technology resources and barriers, and (e) suggestions on how to increase systems technology utilization.

Data Gathering Process

The data was gathered during November 2001. Questionnaires were directly delivered to employee mailboxes or distributed via interoffice mail together with a cover letter explaining: (a) who was receiving the questionnaire, (b) what was the purpose, (c) how long it would take to complete the questionnaire, and (d) when and how the questionnaire would be returned. The cover letter also stated that participants would remain anonymous. Interviews were scheduled by contacting each employee by phone or electronic mail. Every employee agreed to be interviewed. Before starting each interview, the first author reiterated the content of the cover letter and then conducted the interview by following the interview guide.

Data Analysis

Of the 17 questionnaires distributed, 11 (64.7%) were returned. For questions that gathered continuous data, the means and standard deviations were calculated. Since one participant wrote "N/A" for two questions, the mean responses for these two questions were determined using 10 participant responses. For questions gathering categorical data, frequencies as a percentage were calculated. All notes taken during the interviews were inputted into word files. Content analysis was used to identify the themes emerging from the data. Common themes were identified by the first author, who read several times the responses by question and across questions, and inter-coder reliability was ensured by discussions with the second author who analyzed parts of the data.

Findings

What do employees need to utilize the organization's systems technology potential? The three major themes that emerged as a result of the analysis of the qualitative and quantitative data were: (1) use of systems technology, (2) training, and (3) support. These themes are presented in the following paragraphs.

Use of systems technology. On average, questionnaire participants used the three-component systems technology more than two to three times a week. However, three participants indicated

that they do not use Micros at all while two employees responded that they do not use Food Trak at all, and two participants indicated that they do not use the back office system at all. The questionnaire participants' competency in using each component of the systems technology varied. While participants felt that they are competent in using Food Trak and the back office system, they felt "somewhat competent" to "component" in using Micros. In regards to the use of the back office system, two participants responded that they are not competent. Although their competency varied, it was interesting to notice that the questionnaire participants were satisfied with the systems technology and felt that the technology is useful in providing information regarding day-to-day operations. Ten out of the 11 (90.9%) participants also agreed that the systems technology makes their job easier. We were intrigued by this finding, but the anonymity of the questionnaires did not allow us to follow-up our inquiry.

As systems technology users, the interview participants find themselves relying more and more on the systems technology for gathering information rather than traditional manual methods. However, participants noted that certain business operations are still completed manually. For example, hospitality party reports and physical inventories are manual processes. One participant explained that although some functions must be done manually; he believes that it will come a time when all functions could be automated. On the other hand, two participants pointed out that relying solely on the systems technology may not be beneficial to the organization's business because operations need checks and balances. As one of the participants noted, "A navigator always uses multiple navigation tools."

Training. The need for training emerged as a major theme from the data. Overall, the majority of questionnaire participants had received systems technology training, but felt that additional training would be beneficial. Interview respondents also supported the need for more thorough training. Training of the users has consisted, as one participant noted – "of only bits and pieces." The need for in-depth training that goes beyond the "what and how and explains the why" clearly emerged from the data. For example, employees need broader knowledge of Micros and Food Trak so employees understand the concepts behind the systems technology. One interview participant explained that even though employees may deal with just one piece of the systems technology, they need to be cross-trained to know how all the systems technology pieces fit together.

Chong and Martinsons support the benefits of in-depth information systems training. They noted that, "Type A learning involves the relatively straightforward matter of 'what buttons to push.' This should be augmented by efforts to explain the relationship between the new IS (information systems) and business objectives" (p. 127).

The participants recommended a feedback meeting to determine specific, in-depth training needs. The feedback meeting would discuss the findings of this study, continuous learning and training needs, and employees' role in ensuring that their needs will be implemented.

Support. All questionnaire and interview participants agreed that when they asked for support from the venue technology department they received it. In terms of systems hardware and systems support, the interview participants agreed that the organization has resources in place. However, to fully utilize the potential of the systems technology, interview participants suggested that financial resources are needed to: (a) install the last piece of the back office system, (b) add more in-depth programming support, (c) develop software, and (d) add systems technology terminals at certain areas. This need for financial resources was seen as a business barrier. Participants view the inability to install the last piece of back office as a cost issue. Because the second phase of the back office had yet to be fully implemented, participants believe that Micros and Food Trak are still not user-friendly.

The interview participants' perception on how upper management supports the systems technology varied. While some interview participants felt that upper management has not and will not support the systems technology, other interview participants felt that upper management

supports the system technology. For example, two participants noted that upper management must support the systems technology because they invested the money and time to install the technology. Other participants suggested that upper management supports the systems, but does not fully understand the systems' potential. One participant felt that upper management views the systems technology as a "necessary evil", and that upper management does not perceive the systems technology as beneficial. Another participant stated that upper management does not want to "go the extra mile to improve the system." In order for the organization to reach its systems technology potential, participants contended that employees and upper management must work together to continuously support the systems technology. Employees from accounting, concessions and hospitality departments all need to provide input on what is needed from the systems technology.

Along with support from upper management, employees and upper management must commit time. As one interview participant stated, "We need to devote time to get everything right." With the short off-season window, interview participants feel that time is an endangered resource. In addition to time, other resources are needed to continuously develop the systems technology potential. As one interview participant summed it, "The systems technology foundation is there, we just need some bells and whistles." The "bells and whistles" include: (a) software development, (b) programming support, and (c) more systems technology terminals. Interview participants felt that further development of back office (phase II) will provide the ability to: (a) provide labor projections, (b) produce specific, user-friendly management reports that roll up important information for specific managers, (c) adapt to business trends, and (d) accomplish a goal of producing a profit and loss statement after each event.

We did not expect the interview participants to pinpoint so clearly and precisely the need to develop the back office system. The participants showed a great understanding of the systems technology potential when discussing how back office pulls all the systems together. One interview participant suggested forming a user committee that includes all systems technology components and has upper management participation. In order to ensure continuous support for the systems technology and ensure that systems technology resources are implemented, employees expressed the need to meet regularly to make certain that systems technology remains a business operations priority.

Conclusions

The interview participants had a variety of suggestions on how employees can increase utilization of the systems technology. Suggestions include: (a) additional advance level training and cross-training across departments and technology components; (b) commitment of financial and human resources for long-term systems development; (c) further development of back office to consolidate operations and accounting efforts, develop user-friendly management reports, and distribute pertinent, timely information to middle and upper management; and (d) formation of a user committee than includes all systems technology and has upper management participation.

One of the major findings of our study was the participants' enthusiasm to be involved in a study that asked their perspective, needs, and suggestions regarding a process that they have to use in their everyday work. Their insightful responses brought to life their tacit knowledge, feeling, and beliefs regarding the present use and future potentials of the systems technology.

This was the first time at the organization's stadium operation that employees were asked about their needs and suggestions regarding a newly introduced process. As a result, all interview participants started out cautiously and then became more and more involved and enthusiastic as the interview progressed. Verbal and nonverbal (e.g. tone of voice) feedback, the contrast between the beginning of the interview and the end of the interview, and the desire to see the study's results clearly showed that the participants appreciated being asked their perspective, needs, and suggestions.

Lessons Learned

Several lessons were learned along this study. Reflecting on the data gathering process, the importance of piloting the data gathering instruments was very helpful. Through verbal and nonverbal feedback and revisions, we ensured that they provided data needed to accomplish the study. Developing interview questions that were conducive to building trust helped participants to open-up. Although questionnaires were anonymous, we would have liked to identify participants whose answers varied from the mean. Interviewing these participants would have provided interesting narrative. By tape-recording interviews, we would have been more receptive to subtleties embedded in participants' answers and able to ask follow-up questions. Finally, involving employees in a feedback process regarding a system that employees deal with in their everyday work resulted in suggestions and comments that are thought provoking and insightful.

"Involve everyone in everything – truly involved people can do anything." (Tom Peters)

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EMPHASIZING INTERACTION AMONG LEARNERS AND TEACHERS IN ASYNCHRONOUS TEACHING AND LEARNING ENVIRONMENTS

Charles Allen Baker-Clark

Abstract

The use of asynchronous teaching and learning environments by adult educators has proliferated in recent years. Much of the conversation regarding this medium has focused on the technological components of distance learning. While literature about the interactive elements of asynchronous learning environments does exist, this topic is further enriched by an examination of how instructors can establish a culture of interaction through both what they express and what they do. Information for this paper has been gathered from both the author's online teaching experiences and a review of the literature. Suggests ways by which asynchronous courses can be managed in order to enhance interactions among all participants.

Introduction

In their book dedicated to leadership in the public sector, *Common Fire*, Daloz, et al. (Daloz, Keen, Keen, & Daloz, 1996) suggest that people have discovered new ways to create the "commons," places where people meet to conduct business, socialize and create a sense of community, or place. These writers state that it is locations such as shopping malls and electronic environments that have replaced the village commons, quays and marketplaces where people traditionally gathered.

Propelled, in part by economic and social forces, educational organizations including colleges and universities have inadvertently created their own commons through an emphasis on web-based distance learning, much of which is delivered in an asynchronous fashion. It is in these asynchronous "environments" that learners and teachers mingle and form, by happenstance, their own commons.

In these commons, it is uncomfortably easy to emphasize the importance of the language of technology. This *Lingua Franca* teems with descriptions of the capacity of broad band technology and speed at which information can be "streamed" to learners. This language also includes storage and retrieval capabilities of hardware, as well as the potential to represent ideas in a variety of media. What seems lacking in this conversation, however, is the sense that it is also important to recognize that learners and teachers often feel a deep seated need to forge human connections with each other, even across interconnections created by the information "superhighway." It is the purpose of this paper, therefore, to suggest ways by which learners and teachers can interact in this computer-mediated environment, for it is in the quality of these interactions that learning is enhanced.

Information in this paper has been developed through my experiences with teaching asynchronous, online courses to a variety of students. These have included an introductory management course, purchasing management, information management and a special topics course in adult education. In addition to data obtained from teaching, this paper contains information from literature on teaching distance learning courses.

Theoretical Framework

In this paper, the enhancement of interactions among learners and instructors is viewed from a constructivist perspective. Shu-sheng Liaw (2001) suggests that the hypermedia environment provides a rich environment for conducting constructivist-based learning Among the characteristics Liaw associates with constructivist learning environments, this paper emphasizes

the importance of multiple representations of reality, knowledge construction, authentic tasks in a meaningful environment and the collaborative construction of knowledge.

Interactions among Learners and Teachers

Introducing the New Territory and Establishing the Climate

Consider the power of interpersonal communication and its potential to frame human relationships. According to Paul Watzlawick, Janet Beavin and Don Jackson (1967), a message between people typically contains information (report), but also affects their relationship (command). Thus, initial contacts between instructors or teachers and learners can have a significant impact on their relationships.

The teacher of an asynchronous distance learning course can utilize the initial contact with learners to introduce them to the "territory" of the learning experience while establishing the overall climate. This can often be accomplished with an initial orientation session. However, It has been my experience that a letter sent via traditional mail is also an effective way to make the initial contact with learners when an initial face-to-face meeting is impractical. This letter should be sent at least several weeks prior to the onset of the course.

The use of an introductory letter instead of a blanket email addressed to all users has several advantages. This form of communication can reach learners who are not set up with an institutional email system. Furthermore, the letter is a personal statement that helps to introduce the instructor as an individual.

Gilly Salmon (2000, 2001) refers to this initial stage of an online course as a time to begin to facilitate the development of learners' declarative knowledge—facts associated with the course. She also states that learners must also become acquainted with procedural knowledge—ways to access and organize information. It has been my experience that the important procedural knowledge to be communicated at this point in time should include the basic processes associated with communication among learners, as well as how to deal with other aspects of an institution's information technology system. An example that illustrates the potential complexity of communication can be found in learners' email addresses that are registered within platforms such as Blackboard®. Many institutions routinely assign email addresses to learners, which then become automatically registered in their distance learning software. It has been my experience that many learners use other email addresses and need some coaching and encouragement to modify their electronic profiles in order to effectively participate in online group experiences.

The initial contact with learners is also an opportunity to promote a sense of what it is like to become a member of an emerging online culture. This information may be conveyed by the overall tone of the introductory letter. In addition, the teacher can furnish students with personal information about herself such as pictures, relevant biographical information and even links to areas of interest.

Redundancy of Important Information

Imbedding important information in a number of different locations can support the promotion of interactivity among members of an asynchronous distance learning course. In Blackboard®, for example, information regarding communication can be situated in an online copy of the course syllabus. This same information can be placed in the course's external links folder in which learners can connect to tutorials and other assistance. Finally, announcements regarding this information can be displayed to learners when they log into the Blackboard® site.

Creating an Atmosphere of Collaboration

Collaborative assignments in an asynchronous learning environment can help students to overcome a sense of isolation (Palloff & Pratt, 2001). In fact, the promotion of cooperation and reciprocity among learners has, for a long time, been recognized as an indicator of quality in undergraduate education (Chickering & Gamson, 1987).

One advantage to conducting collaborative activities online is that this medium of communication encourages learners' use of creative ways to connect with each other. Rena Palloff and Keith Pratt (2001) suggest email and synchronous chat sessions as examples of the flexibility of online communication paths among students enrolled in asynchronous distance learning courses. The use of different forms of computer mediated communication helps learners develop collaborative projects. However, learners often need some encouragement to participate in this process. This is illustrated by the reluctance of many learners in classroom-based courses to participate in collaborative projects. In these projects, students often perceive a disparity in responsibility for their shared tasks. Without face-to-face contact with each other and the teacher, learners may feel even less committed to collaboration. In fact, John Chizmar and Mark Walbert (1999) found that learners enrolled in a distance learning course in statistics were less likely to collaborate with each other than those who participated in the same course that was classroom-based. Thus, while the convenience of asynchronous communication can overcome the challenges of time and place, how do teachers deal with other challenges such as the perception that work in collaborative projects is often not distributed equally among learners?

There are a variety of ways by which management of the process of asynchronous courses can encourage student collaboration. One such way is to describe how collaboration will occur in the initial letter to learners. Collaboration among learners should not be limited to the content of a course. Ron Oliver, Arshad Omari and Jan Herrington (1998) indicate that students can collaborate in both procedural and content areas. For example, while students work on the content of a collaborative assignment, more experienced members of the team are available to help others with the procedural tasks associated with data collection and organization. Another way to introduce collaboration among learners is to begin with relatively simple tasks, and proceed to more challenging assignments later in the course. An example of this is an assignment to collaborate in the discovery of online resources relevant to the course. Learners work in small groups to identify these resources and to develop brief descriptions. The result is a set of resources that all members of the course can utilize. This assignment also sets up an expectation that collaborative experiences will occur in the course, and that they will produce tangible results.

Palloff and Pratt (1999) also recommend the development of shared expectations for learning in asynchronous courses as a way of encouraging collaboration. These expectations include goals for learning as well as criteria for evaluating results. The development of these shared expectations need to be initiated with the initial contact between instructor and students, and must be continually reinforced throughout the course. For example, at various times, the instructor needs to poll learners to determine if their expectations are being addressed.

Another way to enhance the occurrence of collaborative activities in an asynchronous course is to encourage all members of the course to post introductions of themselves (Palloff & Pratt, 1999). In a study of student collaboration over the World Wide Web, Ron Oliver, Arshad Omari and Jan Herrington (1998) found that students who were acquainted with each other demonstrated strong collaboration and cooperation. Therefore, these introductions should contain information that reveals the individuality of participants, and it is useful for introductions to include learning goals for the course. Introductions can remain posted for future reference. These introductions can become more powerful when the teacher models the process, and when participants are encouraged to use a variety of images, sound recordings and hyperlinks to represent themselves. In fact, teacher participation in most online activities adds credibility (Vrasidas & McIsaac, 2000).

Finally, collaboration can be encouraged through a thoughtful balance of individual and group activities. Palloff and Pratt (2001) suggest that learners be permitted "breathing room" between collaborative assignments and recommend that collaborative assignments be limited to three during a fifteen-week course.

Encouraging Learner Leadership

Encouraging learners to assume a leadership role can further enhance interaction among participants in asynchronous distance learning courses. This is illustrated by the use of the electronic Delphi as an iterative discussion forum. The Delphi develops an in depth understanding of a specific topic through two or three polls of participants. Learners can be taught to use this as a way to manage discussion among participants in a course as a way to develop shared knowledge.

Supporting Learners' Feedback to Each Other and the Instructor

The encouragement of teams or individual learners to post products such as papers or annotated links helps to develop a sense of dialogue in the distance learning course. Learners may be provided an opportunity to submit reactions to posted assignments, send them to the author/s or to the instructor.

The process of providing feedback again illustrates the need to establish an appropriate climate in the course. Learners can be prepared to contribute feedback when they are introduced to the course. At that point in time, moreover, the instructor may develop a set of guidelines for providing feedback and these can be published permanently on the course web site. However, a powerful way by which the instructor can promote the importance of writing feedback as a form of learning is to participate regularly and to model appropriate behaviors.

Assignment of Learners to Teams

Learners enrolled in asynchronous distance learning classes benefit from collaborative learning activities. Part of the success of teams, moreover, is based on social bonds that are developed early in the course. The instructor can, at times, assign individuals to teams. It is advisable, however, to promote student designation of learning teams. The instructor may have to assign learners who "arrive" later in the course to existing teams.

The development of team cohesion is an important element that needs to be addressed by the instructor. Learners may have to be coached in developing *esprit de corps* in their teams, and may not recognize the value of this factor. The course also needs to have the technical capability for team members to communicate in a synchronous fashion such as in a chat room.

Promotion of Web-Based Discussions

The use of WWW-Based technology promotes the use of both synchronous and asynchronous forums. These forums have the capacity to connect individual learners who are separated by distance and/or time. Learners may need instruction and encouragement to utilize both types of resources. In their article on teaching nurses on the World Wide Web, Carolyn Yucha and Tonya Princen (2000) suggest establishing a requirement that learners engage in online discussion forums at least once.

A goal for many asynchronous courses is a gradual shift of responsibility for conducting online discussions. Initially, this is the responsibility of the instructor. However, with time, learners can be encouraged to be more active and to assume greater responsibilities for selecting discussion topics and monitoring progress.

A Final Thought Regarding the Gentle Art of Not Doing

A good cook knows that if she wants to brown onions for French onion soup, the onions need to simmer in the oil for a period of time before being stirred or tossed. It is the contact with the hot pan that browns the onions. If the onions are stirred too soon or too frequently, they will not caramelize as thoroughly and the soup's flavor will not be as rich as it could be. Likewise, online activities can, at times, benefit from the instructor's absence. Student lead discussions in chat rooms, for example, do not have to be monitored by the instructor. Discussion threads might be initiated by the instructor and left to students to manage. In fact, it is recommended that activities such as student-centered, student-led discussions be included in course design (McDonald & Caverly, 2001). Intermittent participation by the instructor then helps to validate the importance of the discussion forum.

Conclusions

The power of asynchronous distance learning is illustrated by this medium's capacity to communicate much more than text-based information. However, it is challenging for participants in these courses to experience a sense of belonging to a community. The instructor must work to develop interactions among learners who have different schedules and may be separated by thousands of miles.

The instructor of an asynchronous distance learning course can rely on different interventions such as group assignments to promote interactions among learners. However, certain intangible elements such as instructor behavior also have an impact on student participation. The management of these intangible variables is part of the craft of teaching.

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TAKING PROGRAM MODELS TO THE FIELD AS GENERATIVE RATHER THAN LITERAL METAPHORS

Peter J. Borger

Abstract

It seems a reasonable idea to include in our studies the models of what worked well in the past. However, we must consider these models as generative metaphors that represent only a small part of what may be encountered in actual program and curricular development. Further, it is not enough to simply study these models to form a knowledgeable database in program development. It is imperative that students, especially doctoral students, experience the form and substance of real world projects in this and other areas if they are to become functional professionals. Internships and assistantships are ways to give these students this kind of experience. They not only relate to contextual nature of curriculum and program development, but also may provide these students with dissertation topic ideas where a real world perspective can improve the overall quality of their research.

Introduction

How many times have we heard that having the correct answer shows little about how we addressed the problem? Yet, in program development, many students are inclined to look at models as the correct answers to development problems. I was no different; they were concise, well laid out, and seemed to cover everything needed to put together a program. Students simply put them in their backpacks and feel confident that they have everything they need to put together programs, but most have never done it. Sad to say, most doctoral graduates in adult education have never done it. That fact is a chink in the armor of our higher education programs, especially considering the fact that competency is becoming a key word in the educational arena. It's a great deal like learning computer programming. The lecture was easily followed; everything the professor said made perfect sense. Yet, when it came to writing that first program, the bar went up and most found that the level of difficulty was much higher than the lecture had indicated. So, when Dr. Jeris asked me if I'd be interested in an internship to develop the retreat program, I jumped at the chance. What I found out not only satisfied my need to know, but led me to some concerns about the level of professional standing our doctoral students reach upon graduation.

The Models

One model every educator seems to know about is the Tylerian model for education and curricular development. It was the result of a small book written by Ralph W. Tyler called *Basic Principles of Curriculum and Instruction*. It had a greater effect on the bulk of education than Tyler had ever imagined it would. I'm afraid, however, as it swept the nation and became a kind of biblical force in education, that such was never the intention of the author who states in the introduction to that text, "The student is encouraged to examine other rationales and to develop his own conception of the elements and relationships involved in effective curriculum"(Tyler, 1949). I did some serious looking into Tyler's work. He was an avid educator, very bright, and a most serious researcher. The problem seems to be that the models which are only metaphors for programs, are taken too literally. Stephen Brookfield says of Tyler, "Tyler himself has significantly revised the ideas that he first set forth in the 1940's. He now urges greater flexibility in formats of curriculum and development than he did in *Basic Principles of Curriculum and Instruction* (1949) and admits that it may be seriously restrictive to argue in advance for too close a specification of pre-determined educational objectives" (Brookfield, 1986). The fact that Tyler's model was taken too literally should caution us in our interpretation of models in general. It's entrenchment in the minds of educators, gives evidence that his cautions were little heeded, and change to better practices will be a slow and difficult process.

I was personally pulled toward Leonard Nadler's critical events model as it was less concerned with laying out step by step modes of operation, and more concerned with only those events that he saw as critical (Rothwell & Cookson, 1998). However, what he considered critical for his contexts, I did not find critical for ours. In our experiences, it was more critical to set the tone and feel of the program than it was to sequence the content. Oh, I was taken aback by this, but I came to understand that programs, like most other things in life, function within a given context. That context is often difficult to define, and even more difficult to predict in terms of making up a model.

I state, therefore, that models are, or should be, considered generative metaphors rather than literal ones in the sense that they should generate offspring that more closely fit the needs, history, and intent of educational programs. It is toward this generative nature, away from the literal interpretation, that I was drawn as the program I took part in during the summer and fall of 2001 developed. I have taken courses in program and curriculum development both at Northern Illinois University and at National Louis University; the last course I was involved in was in the spring of 2001. In that course we studied five of the most prestigious models in program and curriculum development. It was no wonder I expected some kind of a fit between at least one of those models and the program I was to take part in developing. Let me give you some idea of what I experienced in developing a real life program for the graduate students at Northern Illinois University.

The Retreat Internship

This program has been in place at Northern almost since the beginning of the Adult Education program here. It holds a rich tradition of honor among almost all who have ever participated in one of these retreats. I attended my first retreat before I became a student here some five years ago. That day convinced me that this was the place to do my doctoral studies. Looking back, I think the informal meeting of faculty, the laid back feel of the day, and the information gained through the sessions convinced me that I could succeed here and reassured me that the people here were willing to go the extra mile for both their university and their students.

At our first meeting as a group, our retreat committee listened to Dr. Orem give us a short history of the retreat itself; along with the details of attendance, successes, failures, cautions, requirements, and formats, he attempted to give us a feel for the backbone of this program. There was more to it than all these figures spoke to, and an intense need, on his part, to relate that, difficult to describe, notion that this day was very special to both students and faculty. We listened, and asked our questions, but I think those that had attended at least one retreat knew what he was attempting to put into words.

Our group was a case study in diversity, among us were Asians from at least two different countries, African Americans, Philippine Americans, some with American Indian ancestry, one with severe handicapped status, and some white Americans with a good admixture of both genders. When we first met as a group, some of us knew others through classes and other retreats, but most were strangers, and I remember wondering how this group would mix. At this point, we had little idea of what would come of our efforts; there was little left from the last year's retreat funds and this retreat was to take place at a new location that none of us had visited. One thing we all carried with us was a love for Adult Education and a feeling that this retreat was somehow a mission in that area that we had now taken on ourselves. Our general goal was clear, to make this the best retreat ever held, but exactly how to do that was still ahead for us to ponder.

One of our group began the brainstorming with a long dissertation about what the Adult Education program meant to her and how she felt about being here, at this campus, involved with that program. For my part, I thought she was wasting a lot of valuable time as she drew pictures on the board and went on about what the program meant. Although I thought it was time we moved on, the remainder of the group participated in her wanderings and added pieces to her drawings, and, in disbelief, I began to be drawn in to what she was getting at. Before long, we had a vision

of what this retreat should be and do. Later that night, I worked with my computer to make that vision into a logo that might be used to solidify that vision and e-mailed it off to the others in the committee. This process of visioning had never been mentioned in the program models I studied. Much later, in an interview with Alina Borger (personal interview, June 16, 2002) I learned that some groups like the leaders at Inter-Varsity Christian Fellowship spend whole weekend sessions in this visioning process to assure that their leadership is all on the same page. It seemed to me at the time that this was one of the things that pulled us together as a group, each having had some input into its creation, and gave us a clearer picture of our goal.

At the next meeting we separated responsibilities. Here we found that we had people with experience that would be helpful in the types of things that needed to get done for this program. We found that one of us was in marketing, another had experience in web design, a third had computer experience in catalogs and brochures, etc. These talents were invaluable to the program in that they belied the need to learn the essentials of each area and cut expenses by allowing us to accomplish these things without hiring someone to do them for us. This brings me to a point that still gives me a headache every time I reflect in its direction. Adult education graduate students rarely take courses in business or marketing, programming, graphic arts, or web design. Yet, all of these areas were required for the planning and execution of this program. Many of those involved as teachers of adults acknowledge gaps in their education, in some cases, this amounted to 90% of those surveyed (Grabowski, 1976).

I realize that it would be extremely difficult to put together courses of this nature for those involved in postgraduate work, to say nothing of the number of credits and time involved in graduate programs going up sharply if such things were required. On the other hand, a required group of assistantships and internships could, at the very least, give these students a real worldview of program development, curricular development, and experience in teaching adults. As an aside, let me state that such encounters with groups involved in such endeavors can provide a renewed source of networking contacts, incidental learning in all the areas mentioned above, and a renewed sense of community and involvement with the field of adult education. In one such internship, I met and worked with a diverse group of people, saw them give freely of their time and energy, witnessed them bringing snacks food and drinks to meetings without being asked, and added handily to my knowledge base concerning program development, marketing, computer skills, and a host of other needed functions.

The day of the program presentation saw each of these members play a role in seeing to the smooth and planned operations of the retreat. A few things did go wrong, but nothing this group could not deal with or had not planned for in alternative consideration. In that sense, we were unlucky, as it is often what goes awry that teaches us most. Before the end of the week, practically all the members of the committee had presented some form of evaluation of that day to each other. They were not asked for these, but volunteered them on their own. Doing such on the spot evaluations as quickly after an event as possible tends to be more inclusive as the event is still fresh in the mind. Weeks later, we met as a group to talk about the event, what went right, what went wrong, and where we might improve on what took place. This more formal evaluation was followed in the fall by a focus group whose participants took part over the Internet. The goal here was to leave some form of legacy to help the following year's committee to begin their work. The experience in totality was long and arduous, but the elements of service, rigor, and success more than made up for the long hours of effort.

A Generative View

There are problems in studying models in coursework that I hadn't realized until I was able to participate in a real situation of development. One of the problems, as referred to earlier in this paper, is taking these models too literally. A second, is their place as icons in our minds. The very word, model, indicates something that is set up as a standard by which to compare our work in terms of its ability to measure up to the standard. This crushes creativity and innovation in terms of having something of perfection to work toward. In a world of continually changing contexts and

needs, models of any program are not perfection, though they may have been close to it in the context of the program that they were taken from. Pieces of them may be useful for a current development, but expecting to use an entire model in its original form I would think would be a rarity. Some very general models are built to attempt to bring the best of all possible concepts together for use in a development. I see the Paideia Proposal (Langenbach, 1988) as one of these. Still, these models give us only generalities to follow, not exacting specifics. The specifics are where our ingenuity, creativity, and understanding of our particular contexts are allowed to take flight. It is what is generated from the base of these models that can be of value in their real world application.

I was concerned that the order of operations taken on in the real world program did not follow my expectations after having studied some models in class. This nonsense was of my own making, I deduced as I went back over those same pages of text a second time. They do often state that the process is circular and can be entered at any stage; hence, the order of operations may not begin with what came first in the text. What they didn't state was the fact that it is possible to exit the model at any stage and re-enter again at a new stage or enter at a stage in a different model. If one were to track the operations of a given program development, one might find that stages of several models were followed or improved upon to fit the contextual needs of the program. This generation of new models is the best use of the current model data at hand.

One other concern that began as a flicker turned into a raging torch as I looked over the model scene. It seems that the word model has become an overused and abused term. There were hundreds and hundreds of models for this and models for that; very few of which, in my estimation, had come anywhere close to being considered a model. It seems that every new program developed is a model for whatever the program had accomplished. Although this speaks well of my generative concept of the models in generating new ones, I would hope that the word be reserved for a level of documentation and success that would speak to its status and place of importance.

Recommendations to Post Graduate Programs

Dr. Paul Ilsley (Class lecture, June 1, 2002) has stated that only 20 out of 200 doctoral dissertations are seminal while this is to be these student's signature work. Is it possible that this structurally large amount of research could be more profitable to universities across the nation and the world? It is possible that the simple addition of internships and assistantships in the coursework would open up more practical dissertation ideas to students involved in doctoral studies. Seeing real problems, facing and solving them in real situations cannot help but affect the inquiring minds of these students in positive channels. I respectfully submit that the effect could easily result in more prolific work in the field of adult education than has previously been seen in these works. A similar attempt to employ real world experience took place at Utah University with exemplary effects. "As instructors, we ourselves 'challenged the process' by completely changing the way we teach Managing Organizations and People. The major component of our redesign involved inclusion of leadership projects as a part of the curriculum. Over time, these leadership projects have evolved to become substantial undertakings in which students have the opportunity to work in teams and practice leadership skills while rendering community service"(Godfrey and Grasso, 2000). It may even be a less complicated process to implement such ideas if we can only appeal to the heads and members of the study committees for doctoral students. Their recommendation of a study plan might simply include the need for internships and assistantships, not as required, but as suggested.

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IDENTIFYING THEORETICAL CONSTRUCTS TO GUIDE THE PREPARATION AND DEVELOPMENT OF THE LAITY

Jeanne M. Connolly

Abstract

Traditionally, sponsorship of Catholic health care has been the legacy of vowed women religious (Kauffman, 1995; Stepsis & Liptak, 1989), although the involvement of laypersons in sponsorship is an emerging trend in Catholic health care today (Glaser & Lore, 1998). The intent of this study was to explore the new phenomenon of lay involvement in sponsorship of Catholic health care through the perspective of current vowed and lay sponsor members. Grounded theory was the general qualitative method used in the study.

For the purpose of this study, religious sponsorship of a Roman Catholic Church ministry is defined as having canonical stewardship and influence over the fundamental values and direction of the ministry. An institution operated in the name of the Catholic Church must be sponsored by an organization that is recognized and authorized by the Church. The organization may include a religious institute (community), a diocese, a parish, or some other Church-approved entity.

The data led to the development of a model that included one central theme and one corresponding theme. A strategic planning process also emerged from that data. The strategic planning process is designed to serve as a guide for the thoughtful consideration of lay involvement in the sponsorship of Catholic institutions.

Introduction

Catholic-sponsored health care represents 20 percent of the total not-for-profit systems and 17 percent of the total number of multi-hospital systems in the United States. Catholic Church sponsored health care represents the largest portion of religious-based systems, with 45, compared to 12 "other" Church-related systems. Three of the ten largest health care systems, based on the number of hospitals, are Catholic-sponsored organizations. Four of the ten largest health care systems, based on patient revenues, are Catholic sponsored organizations (Bellandi & Japsen, 1998).

The number of Catholic hospitals has been decreasing steadily from a high of 803 in 1965 to 601 in 1997. According to the Catholic Health Association, since 1990 more than 39 Catholic hospitals have been sold and no longer retain a Catholic identity. Others have merged with other institutions and no longer retain a Catholic identity. More than a dozen Catholic hospitals have shut their doors completely (Tokarski, 1995). The number of Catholic health care systems is expected to continue to decrease as a result of mergers, co-sponsorship, and other new forms of sponsorship.

Beginning in the mid-1960s, there was a great exodus of vowed women from religious communities. The exodus of vowed women brought on changes in the way the religious congregations responded to the provision of health care services. Changes in religious life, as well as the continuous and growing complexity of health care, have prompted many religious congregations to reevaluate the sponsorship and management of their institutions.

Religious communities are concerned about integrating mission throughout the health care organizations that they sponsor, preserving the history and values of the organization, preserving and promoting Catholic identity and service, and developing lay leaders capable of carrying out these responsibilities. At the same time, religious institutes face a reduction in the number of vowed religious willing and able to serve in a sponsorship capacity. Currently, vowed women

religious constitute 95% of the leadership positions on sponsorship entities, but this fact is changing as religious congregations look at new models of sponsorship.

At the time this research was conducted, there were only three Catholic health care systems identified with lay people serving in a sponsorship capacity. Two additional Catholic health care systems had organized for this possibility, but had not appointed lay members. Although the numbers are small, the trend will grow as the number of vowed religious continues to diminish and the nature of religious life continues to evolve. This emerging trend of lay involvement has created the need for "conscious and intentional identification and formation of the next generation of sponsors" (Grant and Vandenberg, 1998, p. 119).

The problem was that theoretical constructs did not exist to guide the preparation and development of sponsors for this evolving leadership role. According to McMullen (1999), the role of laity in the sponsorship of Catholic health care is a "very hot topic and one that needs good research and further exploration" (personal correspondence).

The purpose of this research study was to explore the new phenomenon of lay involvement in the sponsorship of Catholic health care by developing theoretical constructs for the preparation and development of sponsors, particularly lay sponsors. The research focused on health care systems sponsored by vowed women religious because of the researcher's personal connection with a Catholic health care system.

The following general questions guided the study and provided the framework for exploring the perspectives of vowed and laypersons currently serving in a sponsorship role:

1. What knowledge, skills, abilities, and attributes are necessary for effective sponsorship?

2. To what extent is a personal commitment to spiritually based values integral to effective sponsorship?

3. What motivates someone to accept the responsibility of sponsorship?

The study was based on the belief that new models of sponsorship would change the dynamic and culture of governance and leadership in Catholic health care and that a change in governance and leadership would require new approaches to the selection, preparation, and development of sponsors. It was also believed that preparation of new sponsors would require the creation of opportunities that are more learner-centered and that would focus not only on skill development, but also on the learner's ability to learn how to learn.

Literature Review

The review of literature was influenced by the purpose of the study and the general questions guiding the research. Three distinct literature bases were reviewed specifically: spirituality in the workplace and in leadership, non-profit governance or trusteeship, and volunteerism and altruism.

Consistent and interrelated strands ran through the literature review. The strands fell into the following taxonomy:

1. *Organizational climate*
2. *Motivation toward service*
3. *Attitude toward others*
4. *Attributes/values*
5. *Action*

Many authors call for a new way of managing organizations. The call for a new way of managing is true whether the organization is a large business or a volunteer board of directors of a nonprofit. Ilsley & Niemi (1981) identified the role of organizational climate in the motivation of

volunteers. Authors of both the leadership and governance literature also encourage the development of values congruency (Collins & Porras, 1994; Thompson, 2000).

Another common idea running through the literature review was the underlying motivation of service (Greenleaf, 1977; DePree, 1989); the desire to find meaning and purpose in life (Chalofsky et al., 1997); and the desire to make a meaningful contribution to society (Houle, 1989).

The attitude of the individual--leader or volunteer--toward other human beings and to the environment was another consistent concept. The literature review supported the belief that people are trustworthy and purposeful, that everyone has a unique contribution to make (Bass and Aviolo, 1994) and that individuals who serve have an abiding faith in the goodness of other people and a strong and clear connection with other people (Brehony, 1999).

Several attributes (values) were consistently identified as being necessary to creating and leading a healthy work and/or volunteer environment, including trust, respect, integrity, humility, reflection, self-renewal, and vision

The concept of action was interwoven throughout the discussion of spirituality, leadership and service. The role of leaders is to initiate (Greenleaf, 1977), define reality (DePree, 1989), and to be accountable for outcomes (Block, 1993), all of which require the integration of values and traits such as willingness (Ilsley & Niemi 1981) and assertiveness to act upon beliefs (Kohn 1990).

This taxonomy was supported by the data that emerged from this study.

Research Methodology

Grounded theory was used as the general qualitative methodology because of the lack of theoretical constructs in the exiting literature base. The data collection process consisted of two phases. The first phase was the collection and review of specific organizational documents and background information. After review of the written documentation a list of potential interview participants was identified. Sixteen participants from two different sponsorship entities participated in the second phase of the study.

Each interview was audio-recorded and transcribed verbatim by the researcher. The transcribed interviews were then coded line by line, using a combination of color coding and margin notes to represent initial concepts. Initial concepts used in coding were based on the experience of the researcher during the interview process using the interview protocol as a guide. Data were entered into spreadsheet to allow for ease in sorting and reordering. Ultimately four broad categories emerged from the data: attributes, motivation, challenges, and preparation.

Discussion of Results

The data led to the development of a model that included one central theme and one corresponding theme. The central theme, the "challenge of sponsorship," included the primary premise that change is at the heart of the matter. It was not surprising that change, and the management of change, was a major issue emerging from a new phenomenon. What was surprising was the depth of emotion related to this change and the impact that "heart" issues would have on the preparation of sponsors. The central theme emerged from the challenges category, which included properties such as the complexity of health care, the complexity of sponsorship, reason for the change, and letting go.

The corresponding theme, "preparation continuum," flowed directly from the challenges. Specifically, preparation needs to begin long before the first layperson is appointed to a sponsorship entity and includes preparation of the religious community for lay involvement. Additionally, preparation is not just for lay sponsors, and it must be ongoing. The preparation

theme was a surprise. Prior to conducting the study, the researcher believed that preparation of sponsors, particularly lay sponsors, began when the individual was appointed to a sponsorship group. The idea of preparing the religious community and/or the sponsorship group for change was not anticipated. The preparation continuum theme emerged from the broad categories named – attributes, motivation, and preparation.

Conclusions

A review of the perceptions and experiences of the interview participants indicated the following:

- Groundwork should be laid prior to the appointment of laypersons to a sponsorship role.
- Individuals willing to accept the responsibility of sponsorship are motivated by the desire to "make a difference."
- Sponsor members should be willing to take a "faith walk" into the unknown.
- A vital and healthy spirituality is essential for sponsors including the ability and willingness to share personal spirituality with others. Spirituality and religiosity are not the same. Sponsorship entities must define their own expectation regarding a vibrant spirituality.
- A well-defined mission, vision, and values statement is essential. Mission, vision, and values must be the foundation of all decision-making.
- The ability to learn is essential for any sponsor member.
- Clarification of the sponsorship role must be done at the local and national level.
- Orientation and development opportunities are necessary for all sponsor members–vowed and lay, new and experienced.

Implications for Practice

One of the desired outcomes of the study was a practical application for the selection, preparation and development of sponsors, particularly lay sponsors. A strategic planning process was developed to provide guidance for religious communities and/or sponsorship entities considering a change in their current model of sponsorship. The recommended process was not designed to answer questions–that remains the work of the individual organizations. It is also unlikely that the recommended process asks all of the right questions, as religious communities and sponsorship entities are considerably diverse. The strategic planning process is a series of questions and issues designed to stimulate conversations within organizations considering lay involvement.

Until recently, literature regarding lay models of sponsorship has focused on the legal and structural aspects of forming new lay models of sponsorship. With the exception of Grant and Vandenberg (1998), Grant (2001), and Nygren (2001), little has been written about the emotional aspects of this change for religious communities. This research study suggests that religious communities and/or sponsorship entities must start with the issues that are closest to the heart. It is in addressing the "heart" issues that a solid foundation will be laid; and a successful new model will arise. Certainly it is possible to invite laypersons to join the sponsorship entity without exploring the reason for the change, defining sponsorship, or clarifying roles, but this research indicates that the transition is confusing, frustrating, and potentially damaging to professional and personal relationships. For some organizations, learning by the "seat of the pants" may be appropriate. For other organizations, utilizing the strategic planning process that emerged from this research may be a useful guide for the thoughtful consideration for lay involvement in the sponsorship of Catholic institutions.

The process begins with exploring issues "closest to the heart," which includes engaging in open and honest dialogue about sponsorship involving as many members of the religious community as possible. The process continues with:

- *Clarifying* the purpose of sponsorship, the role of sponsor, and language used to define sponsorship.
- *Communicating* plans, models, and recommendations with a wide variety of audiences.
- *Identifying* necessary knowledge, skills, abilities, and attributes necessary for effective sponsorship.
- *Selecting* new sponsor members based on identified knowledge, skills, abilities, and attributes, as well as the clarified purpose and roles.
- *Orientating* sponsor members based on learners' needs and prior experiences.
- *Developing* plans for on-going education and development for all sponsor members.
- *Reviewing, refining and redesigning* programs and processes as necessary, recognizing that sponsorship is an evolving process.

Concluding Thoughts

Vowed women religious continue to lead Catholic health care as a vital source of passion and inspiration in a ministry that is increasingly impacted by financial constraints and influenced by masculine leadership styles. Voices of these pioneering women must continue to be heard. Religious communities themselves must remain open to the voices of their members. Congregation members need to feel empowered and that their opinions are valued.

Farnham (2001) stated, "It is clear that a massive rethinking of the meaning of community, vows, ministry and vocation for sisters is under way" (p. 56). In this time of "rethinking," religious communities are encouraged to deeply explore reasons for change. Perhaps, as Farnham (2001) suggested, it is to "proclaim anew where women religious are at their subversive and Christian best" (p. 57) or perhaps it is to work in collaboration and partnership with the laity through traditional ministry such as health care. Whatever the call, it is important to remain open to the voice of the prophet within.

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CONSTRUCTING USER-FRIENDLY INSTRUMENTS: THE POWER OF MULTIVARIANT STATISTICS

Gary J. Conti

Abstract

Multivariate statistical procedures can provide the basis for developing user-friendly instruments that can be completed quickly. Cluster analysis can be used to form the groups for the instrument, and discriminant analysis can provide information for writing very precise items for the instrument. These instruments are short, easy to administer, and produce categorical data. Five instruments have been constructed using this technique. They deal with learning strategies, learning styles, teaching style, educational philosophies, and cultural appreciation. These instruments can be used in research but are designed for instrumented learning situations.

Introduction

Educators use a variety of instruments to identify and measure various characteristics related to learning. Most of these instruments have been constructed using a similar format. This format involves identifying concepts to be included in the instrument, developing multiple items to describe the constructs in this concept, and totaling the responses to these items. The assumption inherent in this approach is that inaccuracies in the items will be averaged out over all of the items and that the final result will be an accurate representation of the degree to which the respondent possesses the characteristic under study.

This approach to instrument construction produces instruments which tend to be lengthy and time-consuming in scoring. However, practitioners often desire a tool that is easy to administer, that can be completed rapidly, and that can be used immediately by both facilitators and learners. The use of mulitvariant statistical procedures provides a means of instrument construction that is an alternative to the summated-rating scale and which meets the practitioner criteria of being user-friendly. Five such instruments have been developed. These are the Assessing the Learning Strategies of AdultS (ATLAS), Cultural Appreciation for Lifelong Learners (CALL), Philosophies Held by Instructors of Lifelong-learners (PHIL), Categories of Adult Teaching Styles (CATS), and Groups of Adult Learning Styles (GOALS). These instruments identify the following: ATLAS--three categories of learning strategy preferences, CALL--four categories of cultural awareness, PHIL--five categories of educational philosophy, CATS--three categories of teaching style, and GOALS--four categories of learning style. All five were developed in a similar manner and suggest a model that can be used for developing future instruments. All five can be completed in less that two minutes, are highly accurate, are self-scoring, and are warmly accepted by participants asked to take the instrument.

Instrument development involves establishing the validity and reliability of the new instrument. Validity is concerned with what a test actually measures. While there are several types of validity, the three most important types recognized in educational research are construct, content, and criterion-related validity (Kerlinger, 1973, p. 457). These may be established in a variety of ways, but they should be compatible with the overall purpose of the test (Borg & Gall, 1983, p. 275; Van Dalen, 1979, pp. 135-136). Establishing validity is essential to the credibility of any test. The validation process for summated-rating scales focuses upon the items. However, multivariate statistical procedures shift the focus to the people being identified by the instrument and to the how the items interact to create the categories in which the people fall.

The new approach to creating user-friendly instruments that identify categories of learners utilities the multivariate statistical procedures of cluster analysis and discriminant analysis and combines them with principles from traditional instrument construction. The new instruments have been developed to produce a quick instrument in areas with well-established summated-rating scales. These instruments have paved the way for developing the concepts that are being considered.

For each of the five instruments that have been developed, these existing instruments have served as the pool of items upon which the items in the new instrument were based. Using these items, the cluster analysis approach was used to form the groups for the instrument, and discriminant analysis was used to determine the process that separated these groups. However, instead of creating just a shorter summated-rating scale, the new approach produces an instrument which has a totally different format and which rests on the multivariate techniques for providing a very limited number of highly precise items to correctly identify the concept under consideration.

Cluster Analysis

All of the instruments are based upon the conceptual logic of cluster analysis. Cluster analysis is used to "discover structure in data that is not readily apparent by visual inspection or by appeal to other authority" (Aldenderfer & Blashfield, 1984, p. 16). Many of the techniques for clustering have only existed since the mid-1960's (pp. 5-8) and have only recently been developed because of the "availability of computers to carry out the frequently awesome calculations involved" (p. 5). Cluster analysis is a multivariate statistical procedure that seeks to identify homogeneous groups or clusters (Aldenderfer & Blashfield, 1984, Chapter 1; Norusis, 1988, p. B-71). Because it is a multivariate technique, cluster analysis examines the person as a whole; that is, all variables are kept together for the individual and analyzed in relationship to each other (Conti, 1996, p. 68). One common method of forming clusters in this statistical procedure is hierarchical grouping in which clusters are formed by grouping cases into bigger and bigger clusters until all cases are members of a single cluster (Norusis, 1988, p. B-73). In this process, the computer computes the proximities between the individual cases, combines the two nearest clusters to form a new cluster, recomputes the proximities between existing clusters and the new cluster, and then repeats the combining and recomputing steps until all cases have been combined into one cluster (SPSS, 1988, p. 405).

> Consider what happens during the steps of agglomerative hierarchical cluster analysis. At the first step all cases are considered separate clusters: there are as many clusters as there are cases. At the second step, two of the cases are combined into a single cluster. At the third step, either a third case is added to the cluster already containing two cases, or two additional cases are merged into a new cluster. At every step, either individual cases are added to clusters or already existing clusters are combined. Once a cluster is formed, it cannot be split; it can only be combined with other clusters. Thus, hierarchical clustering methods do not allow cases to separate from clusters to which they have been allocated. (Norusis, 1988, p. B-73)

While "it is important to recognize the fundamental simplicity of these methods" (Aldenderfer & Blashfield, 1984, p. 14), it is also crucial to realize that the clusters are being formed by the interaction of the individual's responses on all of the variables. Variables do not operate in isolation. All of those that are significant in forming the groups are considered in concert with the others. Thus, unlike univariate procedures which look at one variable at a time in isolation from the individual, cluster analysis is concerned with how these variables interact within a person. Since learning is a human enterprise and since the concepts related to learning are very complex, cluster analysis allows the focus to shift from the items in the instrument to the people taking the instrument.

Implicit in the conceptual basis of cluster analysis is the assumption that the data set being analyzed ranges from one total group to a set of individuals equal to the number in the data set. At each level a group exists. The task of the instrument developer is to determine the best number of groups for the data. For doing this, the group solutions can be viewed as being in a pyramid shape with an upward flow as in an organizational chart. At the top is the one group that represents all members of the data set. Nothing is known about them except that they are all members of the total data set. There are two groups at the second level directly below this grouping; these two groups are made up of divisions of the total group which is above it. They

exist as separate groups because there are distinct differences between them at this level; however, these differences are lost when the groups are merged to form the group above them. At the third level, one of the two groups splits into two groups while the other group remains intact. Just as in the step above it, this division into groups reveals a difference that is mitigated if the groups are merged. This process of dividing one group at a time continues until each group consists of simply an individual.

Since the object of many instruments in education is to place people into categories that reflect elements related to the teaching-learning process, cluster analysis can be used to uncover the natural groups that exist in the data. By starting with the two-group solution and working down, the researcher can examine the characteristics of each group to determine which clustering solution best explains the concept under consideration. Such an approach can "have meaning and understanding emanate from the data itself" (Conti, 1996, p. 67) for the concepts in the instrument. This approach was used in the development of ATLAS, CALL, and CATS.

However, some instruments seek to place people into predetermined categories that are based upon established concepts, and the scores on the original instrument can be used to correctly place people in these groups. However, just as the logic of experimental design can be use to understand other designs (Yin, 1994, p. 9), the logic of cluster analysis can be used in these situations. Based upon a comprehensive understanding of the concept underlying the instrument, the researcher can hypothesize the difference that exists between the groups at the 2-group level. This hypothesis can be used for dividing the groups from the original instrument into two clusters, and these groupings can be used at each level of the cluster structure. Thus, cluster analysis will not actually be used in these situations, but the logic of cluster analysis will provide the basis for organizing the analysis and for structuring the new instrument. Of course, in order for this hypothesis to actually be used in this way, it must be supported by results in the further analyses that show it to be highly accurate. This is the process that was used in the development of PHIL and GOALS.

Discriminant Analysis

While either the statistical technique of cluster analysis or the logic of cluster analysis can be used to determine the organization of the groups, discriminant analysis can be used to uncover the differences between the groups at each level. Discriminant analysis is a statistical technique which allows the investigation of the differences between two or more groups in relationship to several variables simultaneously (Klecka, 1990, p. 7). As with any multivariate technique, the emphasis is upon analyzing the variables together rather than singly. With this process, the researcher seeks to discriminate "between the groups on the basis of some set of characteristics, how well do they discriminate, and which characteristics are the most powerful discriminators" (p. 9). To do this, the researcher divides those in the data set into distinct groups and uses a set of discriminating variables to study the differences between the groups. "By using the various clusters as the groups and by using the variables from the cluster analysis as the set of discriminating variables, an analysis can be generated which produces a structure matrix which describes the process that separates the various clusters into distinct groups" (Conti, 1996, p. 71). Although it is not statistically appropriate to use this process as a way of validating the cluster structure (Aldenderfer & Blashfield, 1984, pp. 64-65), discriminant analysis is useful in this way for identifying the process that separates the clusters and therefore for helping to describe the clusters (Conti, 1996, p. 71). For the groups that were formed by cluster analysis the accuracy of the discriminant analysis in correctly placing the participants in their groups can be expected to be very high because the groups were formed by a statistical process. For the groups that organized based on the logic of cluster analysis, a high accuracy rate can serve as evidence to support the logic used to hypothesize the groupings. However, the emphasis is not upon the accuracy of the placement of individuals in the groups. Instead, it is upon the process that separates the groups. This information is contained in the structure matrix that is produced by the discriminant analysis.

The structure matrix shows the correlation between the individual discriminating variables and the overall discriminant function (Klecka, 1990, p. 31). The discriminant function is an equation that expresses the statistical relationship of the significant variables in the analysis. The structure matrix contains the coefficients which show the similarity between each individual variable and the total discriminate function. The variables with the highest coefficients have the strongest relationship to the discriminant function. These coefficients are used to name the discriminant function because they show how closely the variable and the overall discriminant function are related. Interpreting the structure matrix results in naming the process that distinguishes the groups from each other (p. 31).

In creating user-friendly instruments, the data from the structure matrix is used to create very precise items that separate the groups. Unlike summated-rating scales that depend on the average of many items, the new instruments use only one item to identify group placement. Therefore, the item must be very accurate. The first item of the instrument separates the groups at the 2-group level. The structure matrix of the discriminant analysis with all of the members of the data set divided into two groups is used for writing this item. Separate discriminant analyses are conducted for each of the groupings that are used in the final solution. The data set for each of these analyses is restricted to only the members of the two relevant groups for the analysis. The structure matrix from this analysis is then used to form the item that discriminates the groups from each other.

Thus, the two multivariate statistical procedures of cluster analysis and discriminant analysis can be used to create instruments that quickly place respondents into categories. Either cluster analysis or the logic of cluster analysis is used to form the group and provide the organization structure for identifying the differences within the instrument. Discriminant analysis provides the information for writing very precise items that are able to accurately discriminate between the groups.

Validity

Construct validity assesses the underlying theory of the test. It is the extent to which the test can be shown to measure hypothetical constructs which explain some aspect of human behavior (Borg & Gall, 1983, p. 280; Van Dalen, 1979, p. 137). It is the element that allows for the assigning of "meaning" to the test (Kerlinger, 1973, p. 461). The construct validity of the five new instruments that were created is rooted in the validity of established instruments. Each of the instruments was formed from data that were collected using existing instruments. Thus, existing instruments provided the pool of items for the new instruments, and it was assumed that the construct validity that was established for these items flowed with them. The process of establishing construct validity for ATLAS was to synthesize the results of the numerous research studies using the Self-Knowledge Inventory of Lifelong Learning Strategies (SKILLS) and to consolidate these results. SKILLS consists of 4 scenarios with 15 items each that measures learning strategies in the areas of metacognition, metamotivation, memory, critical thinking, and resource management. The process of establishing the construct validity for CALL was to use factor analysis to confirm the factors of Knowledge and Awareness in the Multicultural Counseling Awareness Scale and the Quick Discrimination Index. For CATS, data from the Principles of Adult Learning Scale (PALS) was used. For PHIL, the results from the Philosophy of Adult Education Inventory (PAEI) were used. For GOALS, data gathered with Kolb's Learning Style Inventory (LSI) was used.

Once the validity was confirmed for the established scales in each of these five situations, the items from these scales were then used for development of the new instrument. For ATLAS, CALL, and CATS, the items were used in a cluster analysis to identify the groups of people which these items interacted to create. ATLAS used the 60 SKILLS= items with 3,070 learners to uncover three groups of learners. CALL used the 62 items in the two cultural awareness scales with 768 human services professionals to discover four groups. CATS utilized the data set of 1,130 that was used to establish the norms for PALS to uncover three groups of learners. PHIL

used the logic of cluster analysis with the 75 responses in the PAEI with 371 respondents to place participants in one of five educational philosophies. GOALS also used the logic of cluster analysis with the 48 items of the LSI with 963 respondents to place them in the four learning style groups.

Content validity refers to the sampling adequacy of the content of the instrument (Kerlinger, 1973, p. 458). In this area, item validity is concerned with whether the test items measure the overall, intended content area (Gay, 1987, p. 129). For each of the new instruments, a series of discriminant analyses were conducted to determine the differences between each grouping. At each stage of these analyses, the findings from the structure matrix for the discriminant analysis were used to determine the wording of the items. For ATLAS, content validity was concerned with the degree to which the items are representative of learning strategy characteristics of the three groups identified by the cluster analysis of the data from the SKILLS' research. For CALL, content validity focused on the cultural appreciation level of each of the four groups identified in the cluster analysis. For CATS, content validity was concerned with separating respondents into the learner-centered, teacher-centered, and eclectic groups identified in the cluster analysis of the PALS scores. For PHIL, content analysis dealt with correct placement in the educational philosophy group identified by the PAEI. For GOALS, content analysis involved correctly placing the respondents in the four groups conceptualized by Kolb and measured by the LSI. The discriminant analysis for each item in each of the instruments was highly accurate in placing people in the correct group. Therefore, the challenge for the instrument developer was to correctly incorporate the information in the structure matrix into each item.

Criterion-related validity compares an instrument's scores with external criteria known or believed to measure the attribute under study (Kerlinger, 1973, p. 459). The original instrument that provided the pool of items can serve as an external measure for checking criterion-related validity. They can be used in two different ways. One way is to simply compare the final results of the two instruments. This was done with the Kolb instruments to check to see if they resulted in the same placement in learning style groups. A second way is to use the items and coefficients from the structure matrix for each item to construct a scale to determine the accuracy of the item in correctly placing people in their group. This process was used with CATS. Another way of checking criterion-related validity is to compare the results of the instrument with its actual existence. Since many of the constructs being identified are dependent upon the respondent's perceptions, the simplest way to gather this information is to ask the respondent if they feel that the description of their group placement is an accurate description of them. This process was used with ATLAS.

Conclusion

It is possible to use a combination of multivariant statistical procedures of create instruments that are user-friendly, that can be completed quickly, and that are highly accurate. To use this approach instead of the multi-question approach of summated-rating scales, the items must be highly accurate. The use of multivariant statistical procedures of cluster analysis and discriminant analysis with large samples allows for this accuracy. The result is an instrument that is highly accurate and easy to administer. Currently, this process has been used to develop five instruments.

Instruments developed in this form serve a different purpose than traditional summated-rating scales. Summated-rating scales produce continuous scores that can identify a wide range of variance among respondents. These scores can be very useful in a variety of diagnostic situations, and the scores can be analyzed with a variety of powerful statistical techniques. On the other hand, the results of the new instruments are categorical. They place people in categories, and the data from them is at the nominal level of measurement. While these instruments can be used for grouping people in statistical analyses, a major purpose of these instruments is instrumented learning. Instrumented learning uses instruments to provide information for participants so that it can be used for various types of self-improvement. This

information is provided in a context and in relationship to a particular model so that the participant can use it to focus learning. Here the goal is to get a quick and accurate group placement so that the planning of learning can begin. Thus, both types of instruments have their place. Unfortunately, the short, categorical type has not existed in the past, and the summated-rated scale has had to serve both purposes. Because of the availability and ease of use of multivariate statistical procedures, it is possible to develop user-friendly versions of these instruments that can be completed quickly. By having both types of instruments available, learners and educators have more options and tools for creating successful learning experiences.

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A HUMANISTIC APPROACH TO ADULT EDUCATION: LEARNING FROM THE INSIDE OUT

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Claude Stevens, and Dave Zumwalt

Abstract

We approach the adult educator/adult learner relationship from an affective perspective, noting the role of diversity, as we establish parameters for this paper. One of us has stated that a dear friend and adult educator told her many times that more is "caught than taught" (referring to informal and incidental learning that takes place on a daily basis and in most situations). We believe the truth of that axiom is applicable to all interactions between adult educators and adult students. It is essentially, and in the final analysis, a human relationship. We will examine diversity as it relates to teacher-learner interaction specifically in four areas that impact this humanistic educational process: (1) adult educator/adult student interpersonal relationships as they apply to the instructional process; (2) the effect of spirituality on the adult educator/adult student relationship; (3) interaction between the adult educator and adult student in a counseling setting, and finally; (4) the effectiveness of adult educators in evaluating programs for a diverse adult student population.

The Purpose

The learning environment with its psychological and social aspects is greatly influenced by teacher-student interaction that is embedded with intricacies of power, influence, and control. This relationship is a sensitive one. It is usually based on power; the teacher holds all, or is perceived as holding all the knowledge and therefore all of the power and influence. And, the student is expected to sit quietly and absorb whatever knowledge the teacher chooses to share, relevant or not, usually via a non-interactive method, i.e. lecture which, if the student complies, results in the teacher controlling the student and/or the student controlling the teacher.

For the purpose of this paper, we define psychological learning environment as creating a climate in which both learners and teachers are able to engage in genuine exchange. For teachers this typically means learners feel welcome and at ease in the opening minutes of activity. It also involves attending to the fears and doubts that adults may be experiencing. And it recognizes that learners do not come with a "blank slate;" rather, they come with a range of life experiences-some of which can serve as possible learning resources and others (such as pressures, difficult work situations, and domestic concerns) that can detract from learning (Merriam & Brockett, p.150). In this setting, counseling the adult learner is a critical component and a role all educators play to some degree at some time in their relationship with the learner while evaluation contributes to improved program quality and a better understanding of the target group for the program. And, as adult educators we must not neglect the importance of the spiritual growth and development of adult learners if we are to humanistically and holistically advance our field. And, social environment is defined as centering on the culture of the teaching-learning setting. This is where it becomes essential to recognize the importance of factors such as race and sex in relation to how adult educators work with learners (Colin & Preciphs, 1991; Collard & Stalker, 1991; Fellez & Conti, 1990). The social environment is central to discussions of critical approaches to adult education because it emphasizes the place of social context in the adult learning environment, rather than an individual's response to the environment; and, shows how diversity impacts teacher-student relationships that take place in this psychosocial environment (Merriam & Brockett, p. 150).

The Adult Educator

Demographic studies have clearly documented the changing faces of America's population and the impact this will have on education. Many Americans understand this reality on an intellectual

level but nonetheless have difficulty with the emotional aspects of change. In order to understand those who are different from ourselves, we must first recognize that diversity problems in the various forms of adult education (adult basic education, general educational development, continuing education, corporate training, and university education) are associated with patterns of segregation, beliefs of white supremacy, issues of minority inferiority, inequitable distribution of resources, discriminatory pay practices, sexism and classism. Unfortunately, there is still a lack of sensitivity to diversity in mainstream America. There seems to be a lack of understanding or just overt denial of the pattern of favoring one group over another in many educational settings.

In order to re-define adult education and build a new, productive system, we must create an environment where everyone involved can do their best. This entails developing and fostering cooperative relationships and recognizing and dealing with differences. Much of the work of re-defining and building rests on the shoulders of the adult educator. Is the task too great?

It is interesting to note that when looking at the question, "Who is the adult educator?" most answers found in the adult education literature begin with a demographic description which includes the fact that, (1) most teachers of adults begin as teachers of children; and, (2) they are very parochial and most have never interacted with people of color. This is the framework that many teachers of adults bring into the classroom. Rarely is there a discussion of what the teacher represents in the classroom or what the teachers' real role is in the classroom and rarely is class difference between teacher and student mentioned. In order to educate culturally diverse students, teachers must be sensitive and responsive to the similarities and differences between themselves and the students. They must be able to draw on and face their own backgrounds, their empathies, their cultural preferences, and their prejudices.

The Adult Learner

As we look closer at the "adult learner" we find that the adult learner is a real person; the lady/man next door, a veteran, the young mother in need of a GED, the guy on the block who can barely read, the employee looking to enrich/advance his career, the mom who wants to learn arts/crafts or health related information, or the college graduate who simply enjoys learning. Cyril Houle in *The Inquirying Mind* (1960) identified three categories of adult learners: (1) *the goal-oriented adult*; (2) *the activity-oriented adult;* (3) *the learning-oriented adult;* and, Roger W. Axford in *Adult Education: The Open Door* (1969) discovered a fourth, (4) *the undereducated adult*. The adult learner has a real life that includes all of life's daily hassles. This busy person participates in learning activities that are relevant to her/his life and pertain to the seeking of answers to questions. The application of information generated through the answers is then directly applied to solve problems. So, basically, adults attend learning activities to solve problems. And, in order to successfully solve these problems, need teachers who are sensitive, self-actualized, collaborative and understand that these students bring a wealth of practical experience to the teaching-learning process.

Spirituality in the Adult Educator/Adult Student Relationship

All humans have spiritual aspects to their being; but not all are aware of this dimension in their lives. However, it is essential to recognize "authentic spiritual development" as it relates to adult learning. According to English (1983), there are three aspects that facilitate spiritual growth and informal learning in adults. These elements are:

(1) A strong sense of self
Adults develop a sense of self while interacting and learning in strong, safe relationships with other people. MacKeracher (1996) observes, "spirituality develops from a strong sense of self, without which we would have little inclination to move into the world."

(2) Care, concern, and outreach to others

"A fully integrated spiritual person reaches beyond his or her self and acknowledges the interdependence of all of creation, appreciates the uniqueness of others, and ultimately assumes responsibility for caring and being concerned about other humans and the natural order. Schneider (1986) describes "spirituality as self-transcendence toward the ultimate value one perceives."

(3) The continuous construction of meaning and knowledge
Through the process of living everyday life we find relevance and meaning in our encounters with others and in our involvement in daily activities. The under- standing that we are part of something bigger than ourselves is "profoundly spiritual."

It is the spirit within us, adult educator and student alike, in spite of our cultural and religious differences, that can become the level at which we meet. Therefore, the role of the adult educator is to first discover or re-discover the spirit within himself in order to recognize and connect with the spirit in adult learners. Tapping into the spiritual reservoir of each student in order to make the most of strengths, opens the door to innumerable possibilities.

Interaction of the Adult Educator and Student

Counseling the adult learner is a critical component in adult education, and a suitable statement for the role all educators play somewhat at some time in their relationship with the learner. The adult learner wants to be included in all phases of his or her education. This shifts at least some portion of the power tools of the relationship, and points to more of a counseling relationship. The instructor is a partner, helper, and facilitator. This humanistic approach to counseling and education focuses on personal growth with the student taking responsibility for his or her own development. "This path emphasizes the importance of our potential for growth, our sense of self, and how we face the mysteries of life, we may spend much time and energy worrying about the past but it is hope for the future that keeps us going. This path pays more attention to what we can become than to what we have been in the past (Enos, 1997, p.29)."

As we explore the role of counselor as educator, we find three typical role-definitions that frame our approach:

(1) Teacher as Content Expert
The adult educator should be a master in the field. Nevertheless, there must be consideration for the experience and knowledge the learner brings to the relationship.

Adult educators' beliefs are shaped by their worldviews. It is diversity of worldviews that guides the way adult educators think and instruct. There should be respect for the ethnicity, gender, and age of the learner (Tiberius, 2001).

(2) Teacher as Skilled Performer
Teachers who assume the skilled performer role deliver information to mold their students. Their primary responsibility is using skilled performances to make learning happen. Today's adult learner, however, wants to be in the loop as it is related to his/her education. We are now in a position to design systems that are centered on the relationship between teachers and students on teaching and learning as a social system. To do this we must begin to respect the diversity of teachers who are legitimate members of the system "their beliefs, competencies and limitations" just as we have learned to respect student diversity (Tiberius, 2001, p.1).

(3) Teacher as Mentor
Mentors support their students, they call out their inner voice, provide appropriate structure, express positive expectations, advocate and explain, challenge their students, and provide vision…Effective mentorship is akin to guiding the student on a journey at the end of which the student is a different and more accomplished person (Daloz, 1998, p.371).

Today's adult educator must interact with the adult learner in varying roles. They must listen to understand the adults' worldview, receiving and giving feedback. There must be meaningful communication with adult learners who also have multiple roles. Meaningful communication is hearing and listening beyond words.

Adult learners also must engage on a personal, social, and academic level. The concept of mentoring we' re putting forth here focuses on caring about another human being. It is assisting the adult learner in achieving maximum human fulfillment.

Evaluating Adult Education Programs

One of the major questions that this paper seeks to answer as it relates to adult education in a culturally diverse society is, "How well are adult educators understanding and addressing the needs of this multicultural population? This question can only be answered through rigorous evaluation of existing adult education programs including minimally the following key elements: definition of terms and evaluation criteria, program accessibility and availability, and selecting evaluation participants.

Many programs purport to address the needs of marginalized groups; however, few really achieve this objective. Evaluation of an adult education program that is targeted to a specific group of people can help meet their needs. There are two very important reasons why evaluation is important, "evaluation can contribute to improved quality" and "evaluation can contribute to increased knowledge among group members" (Russ-Eft, Preskell, 2001, p. 12). The latter reason helps program developers gain a better understanding of the group that is being targeted for the program, which is instrumental in deciding how to meet the needs of the adult learner.

Paulo Freire feels that one of the fundamental goals of adult education is to be "problem-posing," which ultimately enables learners to be "critical thinkers" (Friere, 1999, p. 64). If this goal is in conflict with the goals of adult education program developers, then what is the real goal? Are these goals serving the people or are they politically motivated? The goals of the adult education program should always cater to the needs of the people being served.
The power and influence of one human on another is an important factor to study when evaluating an adult education program. This is especially important when evaluating programs for diverse or marginalized groups. Ultimately, based on the beginning premise of this paper, the judgment regarding the success of an educational program may be revealed in the relationship that learner and teacher establish and maintain.

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INVESTIGATING THE EXPERIENCES OF ONLINE LEARNING: AN EVALUATION

Mary K. Cooper and Cheryl Bielema

Abstract

With the push to on-line courses by many universities, online degrees are becoming more prevalent. The University of Missouri is no exception. In 2002 an online course development committee was formed to address online learning within the college of education. In summer of 2001, three courses in the adult education master's program were offered in a web-based environment, with a substantial evaluation built onto the process. The preliminary findings are presented here.

The Problem

Like many institutions of learning, the University of Missouri-St. Louis is on the cusp of full technology integration. Faculty and students have been on a fast track for learning and using Blackboard since its introduction a year ago as the course management tool for online content. Three colleges of five have missions to deliver online courses or academic programs. The online MBA is a hybrid of face-to-face seminars with online communication and course content by the College of Business Administration. The College of Nursing will launch an RN-to-BSN online program in the fall of 2001. The College of Education is in the process of developing online Masters' programs in Adult Education and Early Childhood Development. The focus of the evaluation study was on Education's online courses, specifically the Masters in Adult Education, in cooperation with the Office of Continuing Education and Outreach and Information Technology Services.

Purpose

The purpose of evaluating these beginning efforts in online delivery of credit courses is to document the experiences of three key stakeholders: enrolled students, teaching faculty, and the administration of Continuing Education and the College of Education. Secondly, the areas of questioning and subsequent analyses will focus on improvement of the learning experiences for our online students.

Key evaluation questions determined by the process owners (Continuing Education and Outreach Associate Dean and the instructors) are: 1) Who are the students (learning styles and computing sophistication)? 2) How did faculty and students use the electronic learning environment? How did students know that they had been successful? 3) How did instructors know that they had been successful? 4) What did participants learn from their experiences? 5) What would they do differently in future online courses?

Representative Studies

Since the advent of online programs is relatively new, the research is mixed in relation to the above questions. Recently one study found that the amount of time spent by instructors was not greater for online courses (DiBase, 2000). At the same time another posited that online teaching took a great deal more time (Visser, 2000). Another study on student perceptions found that students perform as well as, or even better, online (Navarro and Shoemaker, 2000). Yet perceptions of educators predict that the quality of education is substandard when delivered at a distance. The complexity of learning totally on the Internet has more variables than can be accounted for in one study, in fact for each study asserting one outcome, another finds a different or opposite outcome.

Modes of Inquiry

Three discrete time periods were determined to administer formative and summative surveys among the participating students and faculty. In addition, feedback mechanisms will be put in place to gather formative data in order to make adjustments (i.e., continuously improve) throughout the semester.

Individual learning styles and computing experience (sophistication) were assessed using the Kolb Learning Style Inventory (Kolb, 1999) and a technology sophistication and use survey (Flashlight Student Inventory, 1997).

Week 2: June 25-29, 2001
Technology Use Students Survey
Kolb Learning Style Inventory™

Week 5: July 14-22, 2001
How Are We Doing? (Assessment of progress, possible improvements for instructor and technical support)

Surveys for students were developed and completed online. Randomly selected students, the teaching faculty, and identified administrators were interviewed by semi-structured interview near the end of the semester.

Weeks 8-9: August 6-17, 2001
SS Course Assessment (online)
Semi-structured Interviews

Specific questions in the surveys and interviews asked respondents to compare online delivery of course content with more traditional, face-to-face classroom settings, provide details about their computing and access capabilities, time commitments, and academic goals.

The end-of-course assessment included five tracks: *self-efficacy, technical requirements, time, verbiage, and course design*. The self-efficacy tendencies (as measured on a Likert scale) will be compared to the learning styles represented by our students. A "Quality improvement" team of students in one of the summer courses developed self-efficacy and course design questions to collect summative data. Another group of students are collecting ethnographic data by journaling about the online experiences." This interpretive text has yet to be analyzed, but will comprise an qualitative study within the larger study, and will be focused on the process, feelings and issues that the learners were not comfortable sharing with the larger group.

These preliminary findings will be analyzed further using reliability tests to determine sufficient alpha reliability, ascertaining internal consistency of the instrument.

We're going to ascertain levels of self-efficacy and we are going to correlate these levels with satisfaction perceptions using Pearson Product Moment Correlation. Moreover, we'd like to know what percentage of satisfaction variance is explained by self-efficacy and what percentage of frustration is explained by low levels of efficacy.

Summary of Findings, Recommendations and Reports

Technology Use Students Survey.

A formative survey conducted at week 2 yielded a preliminary count of certain learning tasks (i.e., discussions and work with other students, assistance given, communications with instructor, and applications made to "non-academic projects or activities). These questions were selected from the Flashlight™ Student Inventory (1997).

Table 1. Reported Times at Learning Tasks (Week 2 & Week 8)

Since this course began, how frequently have you:	3 + Times (%)	1-2Times (%)	None (%)
Worked on an assignment for this course with a group of other students	5 /(41)	33 /(20.5)	56 /(35)
Discussed the ideas & concepts with other students	43.5 /(79.4)	38.5 /(12)	15 /(6)
Assisted other students who ask for help with work	15 /(47)	36 /(29)	46 /(17.6)
Discussed what you are learning in this course with the instructor	13 / (38)	38.5 /(47)	46 /(12)
Applied what you are learning in this course to non-academic projects or activities	28 / (52.9)	38.5 /(32)	31 /(12)

Increased frequencies of student-to-student and student-to-instructor interactions. Students reported the frequency of times they engaged in group-work and in discussions with other students as well as discussions with their instructor, and the learning applications they had made to work-related or other projects, at the beginning and the end of summer session.

The most common learning tasks were discussions of ideas and concepts among the students; this is mainly accomplished through the use of topic-specific Discussion Forum. Nearly 80% (79.4%) of the students reported they had discussed ideas and concepts 3 or more times with one another by the end of class. Over half (52.9%) indicated they had applied what they learned to non-academic projects. Eighty-five percent of the respondents indicated they had discussed what they were learning with their instructor, at least one time (47%, 1-2 times; 38%, 3+ times) by the end of the course. There was an eight-fold increase in group-work reported from early on to the end of the summer session (5% at Week 2; 41% in Week 8 reported 3+ times). The critical interactions, student-to-student and student-to-instructor, "happened" in these online courses.

Early online learning experiences. Open ended questions asked: (1) What do you wish you had known before you signed up for an online course; (2) What problems have you had; and, (3) What have you learned so far about yourself or the online learning environment?

Major themes for *"Wish I Had Known"* included:

- How to use the technology, both Blackboard, the course management tool and student email
- Course requirements and how to be successful. Comments were "what exactly is required," "how self-directed the class is," and "the logistics of working as a team from a distance"

Major themes from *"Problems I've Had"* included:

- Getting into email; getting to My Gateway; finding my assignments
- Initial confusion with course requirements and assignments
- Keeping up with discussion threads
- Working with a team at a distance

Major themes from *"What I've Learned About Myself"* included:

- Learning preferences or styles, need more structure; gives me time to reflect, feel less inhibited, THAT I DON'T LIKE ONLINE CLASSES
- Better fit with life demands, such as "I like the freedom it gives me to get my work done and still be available for my family."

Computing capabilities and access. In the early survey, students were questioned about computing capabilities and access. In answer to a question about numbers of hours spent on a

computer per week, 61.5 percent reported working on an office computer, 10 or more hours, while 43 percent work on their home computers 10 or more hours per week.

The respondents comprised 10 males and 28 females. (Technology Use Survey, June 25-July 1, 2001).

Mid-course Evaluation

The second formative evaluation took place during week five. Additional questions sought out what students found helpful and what they would like to see improved in the online courses. The following "helpful" themes are listed in order of frequency: Time flexibility and convenience; Discussion among students; Fast, courteous teacher feedback; Ongoing communication; Information always there.

As for what they would like to see "changed," these students suggested: Reference manual or hands-on training for how to navigate the web course management system; More structure and clearly defined syllabus for the course; Strategies for participating in online discussions; No group work

Students ranged in age from under 25 to 56. The majority (54.5%) of online students were aged 26-35, 21% indicated ages 36-45, while 12% are aged 46-55. Those under 25 comprised 9%, and one person indicated 56 and older. (Formative Mid-course Evaluation, July 12-18, 2001).

End-of-Course Evaluation

Positive vs. Negative Reactions to an Online Course. Students were asked to respond to the following open-ended questions:

(1) Describe both positive and negative reactions to this online course; and
(2) Please provide any additional comments you feel would aid the instructors in providing a better course.

What Is Positive about Online Learning

The following quotes are taken directly from student responses. They represent the variety of reactions to online learning.

- The ongoing interactions among peers and instructor. The constant learning by reading everyone's opinions and points. I felt many friendships were made even though I have seen the faces.
- It was convenient, interesting, just about the right level of difficulty... enjoyed participating
- I LOVED it! Allowed me to work at my own pace and access computer at convient (sic) times, such as midnight or 6 in the morning. With two children and both my husband and me working, this class worked perfectly with my schedule. THANKS for offering this course. Learned so much from classmates
- Diversity of viewpoints in response to the readings. Everyone was free to present themselves and their feedback to the readings in the way that was most comfortable to them
- I enjoyed setting time that was convenient to me for studying. I really enjoyed this class and would recommend it as a new learning experience not only for the material but because of the online learning process
- Since I live 20 miles from campus, this delivery method was very convenient. The online discussion board allowed for a much deeper reflection by the group on the reading assignments
- Accessing the computer and working at home was more relaxing and enjoyable.

- I enjoyed the group work but I think there should be specific time set up when everyone is required to be online at the same time. Sometimes I got responses to my question or comments and sometimes not. If everyone was online at the same time, I don't think this would happen.

What is Negative about Online Learning

Some students expressed the following negative comments about their experience:

- Hard to keep up with chatty classmates. If you miss a day, you can count on 100 responses to read
- Discussion Board occasionally would not open for me. Another difficulty [was in] sending attachments or sending things to instructor via the Drop Box
- Technical Support needs to have people there that actually UNDERSTAND some of these problems. and can give some suggestions on how to correct them. It is NOT comforting to have someone say, "Well, I don't know what's causing your problem. I guess you'll have to figure it out on your end"
- Too many guidelines, vague directions, too many assignments at first [were] overwhelming
- Need time to get used to [online environment]
- Small-group project work was difficult, but not impossible
- Time spent waiting for group members to respond to discussion
- I spent more than 9 hours a week on the computer…2 hours every night and 8 hours on the Saturday and Sunday

Common themes emerged in these students' expressions of the negative -- technology not working correctly or their personal feelings of being overwhelmed and uncertain of their progress. Knowing and/or having realistic time expectations for what it takes to successfully complete an online course was also raised as a concern.

There was a strong call for knowing ahead of time technical requirements and have training and trouble shooting opportunities with UMSL technical support. Two basic problems involved use of the discussion board "options" to efficiently deal with the volume of postings and the process of uploading documents (both attachments to postings in the Discussion Board and files uploaded to the Digital Drop Box).

Structuring the web course site was also a potential improvement area. Where to place documents and how many of the features to use for these documents were suggested. How much material to reveal at any one time is a related issue for the instructors to consider in their structuring of the course site.

A need for specific "Help" documents or additional resource persons might increase the variety of ways to help students solve their individual problems or concerns. Instructors became attuned to being available 24x7, but perhaps identifying other resources could alleviate that load.

The evaluation team will continue to analyze the findings for implications regarding administration, instructional planning and management, as well as student support services for delivery of future online courses and academic programs by our university. Reports will go to the College of Education, Office of Continuing Education and Outreach, and the academic departments represented.

Conclusions/points of view

Students struggled with the amount of work required to keep up in the online courses during a Summer Session. They reported that the actual amount of work far exceeded their expectations

at the outset. This was also true for the instructors. Students also needed to quickly learn navigation of the course web site, where to locate the various course documents, how-to-use the Discussion Board and how to upload their assignments to the Digital Drop Box.

Communicating the difficulties of working online, including the time commitment and the anticipated learning curves of using a new or unfamiliar web course tool would be a practical outcome of this study. One instructor launched a peer mentoring strategy -- she felt students might be reticent to admit their concerns and problems to her. The peer mentors did an undisclosed amount of personal counseling, but one of the three was conversant on the Discussion Board, helping with unfamiliar terms and with approaches she used in tackling the assignments.

In another course, the amount of time proved to be less than that of the classroom for the second instructor, but that could have been due to a number of factors, smaller class size, greater familiarity with computers, or course design.

A second course also facilitated by the second instructor, and designed in the exact same way, required an exceptional amount of time. However, that may have been due to the nature of the learners, (i.e., learning style, needs to bond as a group, or the amount of flexibility provided by the instructor).

Educational Importance

As more and more educational offerings will be presented on the Internet, it is important for educational institutions to realize the complexity of online education. The amount of variables involved with each of the questions that were asked in this study cannot be explained simply. The amount of evaluation still required on this study is indicative of the need for many further studies.

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GENERATIONAL DIFFERENCE AND THE PROBLEM OF IDENTITY IN THE ADULT EDUCATION AND COMMUNITY COLLEGE CLASSROOM

John M. Dirkx

Abstract

Teachers and learners increasingly attribute classroom tensions and conflicts to sharp age differences among students. Supported in part by inter-generational research, I suggest that these tensions and conflicts may also reflect broader struggles for expression of identity and self-authorship in an increasingly postmodern context, and a transition in how we think about the classroom itself.

Introduction

Adult education and community college classrooms represent some of the most diverse learning settings in the practice of education. Students with quite different stories and from widely different cultural and socio-economic backgrounds often find themselves closely working together, and teachers are challenged to address this range of experience and difference. One of the ways in which this difference is being manifest is in the diversity of learners' ages, ranging from their late teens to mid forties and fifties, and even older. While this mix of age groups is not a new development, recent popularization of generational research has heightened awareness of these differences. There is an increased tendency to attribute a variety of misunderstandings, communication problems, and conflict to intergenerational difference (Thau & Heflin, 1997; Zemke, Raines, & Filipczak, 2000). Younger students sometimes complain about how older learners obsess about their experiences, how they constantly talk topics to death, and get them "off track." Older learners point to the lack of seriousness for learning among younger students and how disruptive and even disrespectful they can be to the learning environment. Faced with what often feels like irreconcilable differences, teachers agonize over how to accommodate these differences in ages.

Some notion of a "generation gap" has always been a part of our cultural scene, as older generations have perennially bemoaned deviations manifest among the young. The "baby-boomers," who are now at midlife or near retirement, warned their peers as they were coming of age in the fifties and sixties to "trust no one over thirty." However, it is only within recent years where attention has been drawn to the multiple generations within the same social environment, and the potential for serious conflict. Considerable energy is going into developing and marketing interventions to address these differences. In this paper, however, I will argue that what is being touted as intergenerational difference really reflects the confluence of three inter-related phenomena: 1) increased mixing of different age cohorts due to changing structures and organization of work and education; 2) a growing recognition of the importance of self-authorship in the development of identity; and 3) an increasingly postmodern world.

Intergenerational Difference and the Changing Nature of Work and Education

The basic premise behind the idea of intergenerational difference is that we are seeing an increasing trend towards the mixing of individuals from different generations in social contexts such as the workplace and education. While such a blending of different age cohorts can at times foster amazing surges of creativity, it more often seems to represent fundamental differences of and conflicts around values, ambition, world-views, mind-sets, and ways of working and thinking. As Zemke et. al., (2000) suggest, "The sounds of generations in conflict are heard around the water cooler, across the cafeteria table, at the office, at the coffee bar, and on the e-mail whine boards of 1,001 corporations and public servers" (p. 11). To this list we could add classrooms in adult and higher education as well, where teachers often complain of the lack of respect for authority among the younger students, younger students complain about the ways in which older

adult learners like to go on about their experiences, and older learners decry the lack of seriousness to learning among the younger students. While business organizations anticipate the presence of four different generations within the workplace, educational institutions are already facing this reality in their current programs and learning settings.

Although the idea of a generation gap has been with us for a long time, certain socio-cultural changes have brought about situations in which we are experiencing a mixing of generations that appears relatively unparalleled in recent history (Zemke, et. al., 2000). Changes in the ways in which workplaces are structured and organized have virtually eliminated the ways in which older workers were typically kept separate from newer, younger workers. More emphasis on performance and less emphasis on seniority has resulted in relatively rapid movement of some young workers, at times ahead of more seasoned and experienced workers. Flatter organizational structures and increased emphasis on teamwork and collaboration has brought together workers from different generations. While the notion of intergenerational difference has become most apparent and visible in the workplace, changes in career paths and an increasingly volatile employment climate have resulted in more adults returning to school. This trend is perhaps most noticeable within community college classrooms, where it is not uncommon to have students ranging from their late teens to late fifties or older. In addition, among teachers in adult and higher education, there is a growing awareness of the need for learning experiences to be collaborative. They are designing more learning environments where students work together in diverse groups on common group tasks and goals. As these trends continue, more and more community college teachers are seeking assistance and advice to manage emerging conflicts among students, derived in part from what they perceive to be differences in how younger and older students think about and approach learning.

Generational research has expanded our understanding of diversity within settings for adult learning. Fueled in large part by emergence into young adulthood of those born in the late seventies and early eighties, this scholarship underscores the significance of this historical period in adult and higher education. Rapid escalations in technology have shaped the core beliefs, values, attitudes, and styles of a whole new generation of learners, with a worldview dramatically different than many of the preceding generations. Yet, this "digital revolution" has also served to radically re-shape the workplace and many career paths, resulting in more adults pursuing additional education while they raise families, change careers, or keep pace with changing knowledge and skills in their present positions. The digital revolution has also changed our educational processes and environments, providing more access to more people across a much wider range of topics, and doing so much quicker than ever before (Tapscott, 1998). Not only are learners from widely different generations being increasingly asked to work together but the tasks and problems they are being asked to work on and the knowledge necessary to address these problems are more complex, uncertain, and ambiguous.

Like differences attributed to race, gender, and learning styles, educators are being encouraged to learn to work across and manage differences among learners who represent fundamentally different age cohorts. In large part, this process of managing these differences emphasizes the need for educators to learn more about the core values, beliefs, and attitudes represented by these different groups. Through such knowledge, educators can hopefully develop deeper insights into what are often experienced as confusing, baffling, and even frustrating differences in learning experiences. Teachers and learners, however, bring to the learning setting expectations of one another that are informed not only by their generational location but also by differing developmental levels that shape their understandings of self-other relationships. Framing conflicts in the educational environment as arising from intergenerational differences fails to adequately reflect the changing nature of self-object relationships in adulthood and how cognitive structures influence our expectations of one another, what counts as knowledge, and what it means to learn.

Adult Learning, Development, and Self-Authorship

If one listens closely to the interactions between teachers and learners, or among learners of differing generational cohorts, it is possible to hear differing views of knowledge and how one comes to know. Connecting learning with the idea of self-authorship reflects a constructive-developmental perspective of learning, a view articulated by Robert Kegan (1994; 1982) and elaborated upon within the context of higher education by Marcia Baxter Magolda (1999) and others. In essence, this view suggests "(1) that students construct knowledge by organizing and making meaning of their experiences, and (2) that this construction takes place in the context of their evolving assumptions about knowledge itself and students' role in creating it" (Baxter Magolda, 1999, p. 6). Kegan (1994) stresses the importance for educators of knowing not only *what* students understand about the subject they are teaching but the *way* they understand it. Central to this process is incorporating learners' experiences in our teaching and the ways in which they organize and make sense of these experiences. Their present methods of meaning-making serve as a foundation for developing more complex and elaborated ways of knowing themselves and their worlds. This emphasis reflects a focus on *self-authorship*, our capacity to construct and reconstruct a sense of who we are in the world.

According to Kegan (1994; 1982), the self comes to be constituted by movement or evolution through six different levels of subject-object relations, ranging from the incorporative and impulsive stages characteristic of infancy and early childhood to institutional and inter-individual stages of mature adulthood. Each of these stages reflects differing understandings of personal boundaries, of what is self and not-self. Earlier stages reflect a relative inability to maintain a differentiation between self and other. For example, the young child often confuses the mother with him or herself (Kegan, 1982). As we mature, our development is marked by recurring issues of differentiation and integration, indicative of the various developmental stages. Transitions in these stages are marked by the emergence of fundamentally different ways of making sense of our selves and our worlds, in *how* we think and feel as well as *what* we think and feel. As we develop and grow, what we initially claimed intuitively as a subjective part of ourselves comes to be "thrown off" as an object, which we are then able to see and reflect on apart from ourselves. For example, as teenagers and young adults we typically move from implicitly seeing our friends as part of who we are to explicitly recognizing that we have friends who are close to us but are none-the-less different from us in important ways. In many respects, these different stages of development reflect what Mezirow has referred to as frames of reference or meaning perspectives (Mezirow, 1991). Depending on where we are as learners in this journey of development, we will see and make sense of our worlds in much different ways than others who may be in a quite different place in their own journeys. These locations inform and shape our expectations both of ourselves and of those with whom we interact.

To help learners develop mastery and deeper understanding of the subject matter, we in adult and higher education have increasingly moved toward more active, collaborative, and experience-based forms of teaching and learning. But we sometimes forget that these methods are fundamentally grounded in constructivist views of knowledge. Thus, as we gather learners together in diverse groups to collaboratively work on tasks and problems, we may be implicitly creating environments that encourage learners to express themselves and give voice to their sense-making and understanding. That is, these collaborative, experience-based activities become locations for fostering and forming self-authorship. Given the opportunity, learners will come at these tasks and problems from their respective developmental locations and their own experiences, both of which are significantly shaped and influenced by the historical period in which they have come of age. The notion of constructive-developmentalism and the related ideas of meaning-making and self-authorship have increasingly but largely implicitly shaped an emerging understanding of teaching and learning in adult and higher education. Not only are we witnessing more of a blending within our educational institutions of adult learners from quite distinct generational eras but we are also creating learning environments that give voice to

learners from differing developmental locations. The bringing together of learners with such diverse frames of reference within learning environments that implicitly encourage voice and self-authorship often results in inevitable disagreements, clashes, and conflicts. Learning to work across these differences becomes a critical need for educators helping adults learn (Sidorkin, 2000), a task further compounded by an increasingly postmodern world.

Identity and the Confusing World of Postmodernism

The last thirty years have witnessed dramatic changes in social, cultural, and economic dimensions of society, including the growth of service-sector employment, post-Fordist models of production and organization of work, globalization of business and economies, and new forms of communication and information technology (Usher, Bryant, & Johnston, 1997). We are less anchored to traditional forms of community and family, and choices and directions of lives have increasingly become the responsibility of individuals. As a population, the United States has become more diverse and pluralistic. Taken as a whole these changes, reflecting what some have come to call "postmodernity," undermine long-held assumptions about structures of society, the functions of its political and economic institutions, and even notions of goodness and truth. While present space limitations preclude an indepth discussion of this complex idea, we can summarize several points that relate to and help clarify what others refer to as intergenerational difference.

For many, the emergence of postmodernism reflects the failures of the promises of modernity to contribute to the betterment of humanity. For the past two hundred years, human society in the western world has been dominated by notions of reality and knowledge arising out of the Enlightenment. Central to this view is that idea that realities – truth, beauty, and morality – have an objective existence beyond what we represent them to be (Hancock & Tyler, 2001). Furthermore, human betterment can be achieved by careful study and articulation of these realities. Enshrined in most cultural institutions, including adult and higher education, these modernist values and beliefs are now increasingly being called into question. While claiming to neither necessarily refute nor reject these claims, postmodernists point to the incredulity of a world-view informed by the Enlightenment and modernist assumptions. This critique has resulted in decentering knowledge, undermining certainty, and devaluing specialist, discipline-based forms of knowledge (Usher et. at., 1997). Knowledge is constantly changing and it has become widely and even overwhelmingly accessible. With the emergence of the postmodern condition, uncertainty has come to pervade thought, action, and identity. All of this has contributed to a growing skepticism in the idea of progress – the idea of human betterment through increased knowledge - and conflict over the overall power, aims, and purposes of education. The effects of postmodernism, however, reverberate beyond the hallowed halls of educational institutions, workplaces, and economic and political structures. Associated with the decentering of knowledge is a decentering of the self. Modernist ideas of searching for a true, authentic, unitary self are giving way to continual shaping and reshaping of subjectivities and identities (Clark & Dirkx, 2000). We are drawn to an increasing variety of novel experiences that are no longer anchored in a stable and unified sense of self. Experience becomes a context for "a constant unfolding desire that is never fully and finally realized" (Usher et. at., 1997, p. 10).

Changes associated with postmodernism have generated a recognition of and pride in difference, and a revival of identities that have been suppressed. According to Usher et al., (1997, p. 5), "Valorization of difference and a recognition of the significance of the particularities of differences" have given impetus to the emergence of postmodern identities. Our classrooms have increasingly come to represent a wide diversity of meanings, lifestyle choices, and identities. Expression and recognition of these differences involves contestation and struggle. As this diversity is recognized, honored, and expressed, we begin to realize that difference is what makes us human (Sidorkin, 1999), and that "sameness can only be maintained through the repression of difference" (Usher et. al. 1997, p. 7). Postmodernism, therefore, calls into question the very assumptions that have traditionally structured the social contexts of classrooms in adult and community college education. The declining authority of the teacher and text, a growing recognition of the

importance of difference, an increasing reliance on experience as a legitimate source of knowledge, a loosening of the role of community, and the highly volatile environment of work and the economy contribute to learning environments marked by high levels of uncertainty, ambiguity, and confusion.

Generational Differences and the Problem of Identity

The tensions and conflicts attributed to intergenerational difference, then, can now be seen as a broader set of issues. One's sense of self shapes expectations of one' self and of others, and that ongoing processes of meaning-making are located within a social context in which all the rules seem to be changing. These differences reflect the ways in which, in the adult education and community college, classroom, learner identity is formed and re-formed. The apparent tensions and conflicts associated with learners from different age groups reflect a questioning of an increasingly problematic modernist perspective and the widely different expectations that learners bring to this process. This is not to say that intergenerational differences are not important. The lenses of constructive-developmentalism and postmodernism, however, help us to better understand what is at the center of these tensions and conflicts - the problem of identity – and how both psychological processes and changing social and cultural institutions serve to inform identity formation.

Differences in our expectations of one another constitute much of the disagreement and tension reflected in the generation-related conflict being voiced by both educators and learners. These differences in expectations, in part, flow from fundamental differences in what we regard as self and other. For example, behaviors that teachers might regard as outright disrespectful of their authority as a teacher are often not even "seen" by younger learners. Because what they do reflects so much a part of their subjective sense of who they are, they are unable to full grasp and understand the teachers' objections to their behaviors and, more importantly, unable to comply with what the teachers expect of them. Similar conclusions might be drawn regarding disagreements among learners from different generations. So the beliefs and values that are reflected in members of different generations are not just assimilated from their outer environments but represent the learners' sense-making capacities arising from their experiences of these contexts. We can no more get learners who do not have the cognitive structures necessary to meet our expectations to change than we can get apple juice from oranges. Regardless of what generation they are from learners' beliefs about authority, knowledge, truth, goodness, and what it means to learn are intimately bound up with their evolving sense of self. As they continue to recognize more and more of their worlds as something they explicitly *have* as a part of who they are, rather than *being* implicitly bound up with who they are, these beliefs will change, becoming more complex, multiplistic, nuanced, uncertain, and tentative.

Conclusion

This process of "development" proceeds in a world where modernist worldviews and assumptions are coming increasingly into question. A major aspect of this difficulty is that adult education and community colleges, and the educators who work in these institutions are embedded in and reflect largely modernist understandings of the nature of the world, of knowledge, and what it means to learn and to know. In a sense, generational differences, along with other forms of diversity, might be thought of metaphorically as the expression of the multiple identities of our learning settings, and the struggle for a kind of collective self-authorship. We might think of our classrooms in terms of the struggles we as individuals have with being able to see and recognize that which is different from us. As educators and learners, we want to focus on the *transitions* that enable us to perceive as other that which we were previously implicitly seeing as part of ourselves. Perhaps the attention to intergenerational difference in these settings suggests that we are in such a transition, moving from a perspective where we all conform to some modernist notions of teaching and learning to one that admits and honors difference instead of sameness. That we don't know how to work across these differences right away should be no surprise. But as we come to recognize others who are different from ourselves and to value and honor these

differences, we engage in a kind of collective self-authorship, in which the "selves" of society (or a classroom) become increasingly differentiated and re-integrated. Both exciting and challenging is the realization that learning to work across intergenerational differences takes place within a network of power relations. This struggle for individual and collective self-authorship involves contestation against dominance and subordination. Becoming aware of power and how is it used to address differences are important dimensions of this process of self-authorship and identity formation.

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THE BALANCING ACT:
RESEARCHER ROLES IN FAMILY AND COMMUNITY HISTORY PROJECTS

Bette Donoho and Beth Pfeiffer

Abstract

The purpose of this paper is to explore research methods and practices that foreground the authentic needs, experiences, and contributions of adult learners. We will discuss balancing our roles as researchers with those of community members seeking to connect with their family and / or local histories. Two research projects will be highlighted as case examples of these issues. We will address the interwoven learning themes around personal issues of nonformal learning, identity, transformation, as well as social issues of co-learning, structure, and balance of power.

Introduction

Education does not end once learners step out of the towers of formal institutions of learning; in fact most adults never step into such institutions. Lindeman once said, "The whole of life is learning, therefore education can have no endings (1926, p. 6). Beyond the much examined formal settings, adults pursue vital personal education in self-directed and nonformal ways. The gap between research and practice in higher education, and the need to move beyond the gap is a concern of ours and of many others (Kezar & Eckel 2000). We are both currently working in a higher education setting with adults, but our research projects engage adults at a grassroots level, specifically through community performance theater and life history approaches. We have gone out into the community as researchers, searching for new ways to connect theory and practice. Burris states, "Reconstructing their life history provided these [adult learners] with a realization of how much learning had taken place over a lifetime outside of an academic setting and how they achieved fundamental changes in certain meaning perspectives" (1998, p. 1). We believe it is important to the field of adult education that learning opportunities become more accessible to adults at the grassroots level where research is conducted.

Background and Context

Searching for new ways to provide access to democratic learning for adults, we are both committed to research that derives meaning from the oral histories of the learners. We are interested in creating authentic opportunities for adult learning. We are defining authentic as genuinely and respectfully connected to the collective realities of those in the learning space. Through the research questions, "Who am I?" "Who am I in the context of my ancestry?" "Who are we as a community?" etc. we offer a mirror for adults to reflect on themselves and their world.

"Who are we as a community?" is a central question for Scrap Mettle SOUL, an urban community performance theater ensemble, founded in 1994 by Richard Owen Geer. Bette was a performer in and participant observer of their most recent production, *The Whole World Gets Well*. Each year the ensemble creates an original, musical play, professionally adapted from oral histories gathered from folks in the Uptown / Edgewater area of Chicago. The mostly amateur cast includes folks of various ages, races, and socio-economic circumstances, reflecting the rich diversity of the community. They rehearse and perform in a local community center, gathering a crowd of neighbors as the audience. Participating in this form of theater that is "of the people, by the people, and for the people" (Geer, 1993) has enabled Bette to experience the community performance process. As a result of experiencing the shared passion and collective creativity of this process, Bette envisions it as a unique form of community education with much to offer to the field. Her goal is to promote community performance as a process that stimulates personal and social learning.

"Who am I in the context of my ancestry?" is a central question in a phenomenological research project, focusing on adults who utilize nonformal and self-directed means to discover and re-discover their family narratives and history. In her role as heuristic, phenomenological inquirer, Beth is exploring adult learners' essential experiences, meanings made, and identity around family history research. She is engaging participants in in-depth interviews, and is asking them to share artifacts as well as products of their research (family narratives, journals, family trees, etc.). The focus of the project is on learners who go beyond their immediate lives and beyond the simple production of a pedigree chart to the goal of delving into the lessons found in the ancestral past. Beth is not only interested in the skeletal sketch of family trees but in how learners get at the flesh and bones and the heart and soul of the knowledge gained. The goal of this research is to understand, celebrate, and support such efforts.

Discussion

We want to guard against what Merriam refers to as a "monopoly of knowledge" (1998, p. 126). Studies need not be for consumption and benefit of the academic community alone. In his presidential address to the Association for the Study of Higher Education, Terenzini challenged, "Engaging in more practice- and policy-oriented research is, I believe, both a professional responsibility and a self-interested necessity. In the current financial climate, accountability driven as it is, we cannot expect to continue public supported research that does not serve the public needs" (1996, p.8).

Adults become involved with community groups and efforts for a variety of personal reasons with a major one being for support of their personal learning goals. In our experience people become involved in self-directed and social learning projects because they feel free to pursue their own interests. Nonformal educational opportunities in the community can be natural, approachable, and helpful to adults. Reed defines nonformal education as "...any organized, intentional, and explicit effort to promote learning to enhance the quality of life through out-of-school approaches" (1984, p. 52). Reed also lists characteristics of nonformal education such as learner centered, non-hierarchical relationship of facilitator and learner, community-oriented content, and use of local resources.

Galbraith explains that adult learners are likely to choose nonformal activities due to their own motivations, and these activities are most successful when they retain control over their learning needs (1990). As researchers and educators we need to support learners in these efforts without imposing and putting the too formal into a nonformal effort.

Heimlich points out that in a nonformal educational exchange, the "seminar may...have very formal objectives that are different from those of the learner (1993, p. 2)." We think it is important to seek ways of ensuring that the exchange is beneficial to all. In a nonformal effort learners and educators/researchers bring needs and expectations to the exchange. Appropriately, effectively, and ethically balancing learners' needs with that of researchers is our concern. How can we align educational or research objectives with the desires of a diverse community of learners? Heimlich states, "The success of a nonformal...program resides with the true responsiveness of the program to the needs and wants of the learners, not the perceived wants and needs of learners by the institution or by the individual educator" (p.5).

Adults pursue vital learning through biographical approaches. Researchers have also come to value more "creative" approaches such as the use of narratives (Clark, 2001). Life history and biographical methods are fairly well accepted (especially in Europe as evidenced by organizations such as the International Association for Life History Applied to Adult Education [ASIHVIF]). Pierre Dominice, President of ASIHVIF states, "As adults investigate the global scene of their life history the meaning of their lives is transformed... The biographical approach allows adults a new way of reflecting about themselves and the world in which they live" (2000, p. 26). We are interested in how adults are affected by such learning (around identity, meaning making, and transformation), as well as how the knowledge is shared in communities (i.e. with family or

other adult learners undergoing similar pursuits). Individuals who unearth family stories have a variety of role models and narratives to draw upon. Sarbin (1986) calls these "libraries of plots". These stories stimulate meaning making and identity formation. Ultimately personal growth, transformation, and social change are possible.

Participating in a project that highlights the history of family or of a community can be transformational. Mezirow strongly states, "No need is more fundamentally human than our need to understand the meaning of our experience. Free, full participation in critical and reflective discourse may be interpreted as a basic human right" (1990, p. 11). We are drawn to Brook's definition, "Transformational learning, simply put, is learning that leads to some type of fundamental change in the learners' sense of themselves, their worldview, their understanding of their pasts and their orientation to the future" (2000, p. 140).

Examining one's own life history can impact personal growth and transformation. A participant in Beth's project discovered a pattern of family members on both the maternal and the paternal sides of being in teaching and or healing roles and occupations. These discoveries confirmed her identity and life's work as a spiritual teacher. Another informant reported having her identity clarified and confirmed through her process of researching and writing up her family history. After reflecting on her efforts, she proudly referred to herself as an "author". Consequently she is planning to write in other venues and publish. Still other individuals mentioned practical applications of their learning: making better lifestyle and health (psychological and physical) choices as a result of their discovering family medical, predispositional, and genetic history.

One respondent shared that the process of reconnecting with her family history, traditions, and non-Western ways of knowing truly saved her life. Prior to this learning journey she was suicidal. She was searching for meaning. She decided to give life one more chance to see if it was worth living. Once she began reconnecting she never looked back. She now helps others find meaning and their places in life.

As researchers we view individuals in social contexts. The balancing of power, access, and structure are evident to us from our work with participants and from the literature. David Null raises the issue of library collections not being readily made available to lay persons for support of their family research projects (1985). The socioeconomic and complex issue of access to technology came up as well. Most participants extol the virtues of internet sources in aiding them in their independent research efforts (i.e. Census records on line, Ellis Island's web site, Church of the Latter-Day Saints sites). We believe that there is a "digital divide" in this country. Beth sees the digital divide as the inequitable gap between the "haves" who do have personal computers/sophisticated equipment and the skills to use them while the "have-nots" do not have the same access or opportunities. Some family history researchers will have to rely more heavily on "professionals" or may simply not use the technology to gain the knowledge that others may take for granted.

Quinn, archivist at Northwestern University, holds that individuals engaged in nonformal efforts may not be considered by archivists or academics as serious or scholarly, and as a result their learning is not fully supported. He states, "This sort of research deserves to be taken seriously as a form of learning. The surge of interest reflects a democratic and populist strand in society that has important implications for our culture" (1991, p. B2).

Participants in the community performance ensemble report that open access to the project is affirming. Scrap Mettle SOUL creates co-learning opportunities in an open, inclusive culture of participation. All community members who volunteer are welcomed to join the ensemble. Ensemble means that individual performances are less emphasized than the collective performance of the whole. In an atmosphere that promotes safety and support, the ensemble creates not only community history, but also community knowledge. Curry & Cunningham (2000) describe co-learning as a social learning process. They argue that, "Co-learning is one way to equalize power relationships and to deny socially constructed privileging of one knowledge

over the other" (Curry & Cunningham, 2000, pg. 75). A part of this process is making meaning through cultural symbols. One example of co-learning through cultural symbols is the true story from the community around a scarecrow they named Shim (she/him) that was highlighted in the most recent production. One person in the community set Shim out in the park dressed for fall, and with each passing season community members changed Shim's costume, reflecting the diversity of the neighborhood. This brought neighbors together who may not have normally spoken to each other. Shim became a shared symbol and part of the community's history.

Conclusion

Overall, we challenge practitioners and researchers to stretch beyond the security of formal structure to allow learners to significantly enter and own learning objectives and processes. We hold that through these approaches learners will come to know themselves and those in their communities in meaningful ways. Brady states, "Is this not our destiny as human beings: to learn, to grow, to come to know ourselves and the meanings of our life in the deepest, richest, most textured way possible? If we do not know the self, what can we know? If we cannot learn from reflection upon our own lived experiences, from what can we learn?" (1990, p. 51). We hope this examination of biographical methods and learners' use of narrative and history has opened up some lines of communication. We believe these issues warrant continued conversation and exploration.

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TRANSFORMATIVE LEARNING: INSIGHTS INTO WOMEN SEMINARIANS' DECISIONS TO PURSUE ORDINATION

Jilaine W. Fewell

Abstract

The purposes of this study were (1) to discover and investigate the factors that influence women seminarians to alter their programs in order to pursue ordination, (2) to explore the connections between the emerging factors and Mezirow's theory of perspective transformation, (3) to critique the theory on the basis of the emergent factors, (4) to explore the connections between the emergent factors and other strands of thought regarding transformative learning: consciousness-raising, development, and extra-rational/spiritual, and (5) to explore the impact of gender and traditional gender roles as a factor. Twenty-four women participated in this qualitative study. The data are presented through the stories of three composite women—Ella, Lily, and Sadie (pseudonyms). Telling the stories through composites made it possible to view the data through the lens of the four strands of thought regarding transformative learning and the impact of gender. The women had experiences related to the four strands of transformative learning to various degrees. All were impacted by gender. The study suggests four conclusions: (1) a new model for understanding the women's decisions, (2) the importance of gender to the women's decisions, (3) the importance of context and (4) power to the women's decisions.

Introduction

The purpose of this study was to understand and explore the dimensions arising from the study as experienced and told by the women. The study had three additional purposes: (1) to explore the connections between the emergent factors and dimensions and Mezirow's theory of perspective transformation (Mezirow, 1991), (2) to critique the theory on the basis of the emergent factors, and (3) to explore the connections between the emergent factors and Dirkx's (1998) three remaining strands of thought regarding transformative learning. These strands are: (1) Freire's emphasis on consciousness-raising, (2) Daloz's contention that transformation is the result of development, and (3) Dirkx's concept of integrating the emotional/spiritual dimensions into daily experiences. These strands were of particular interest because they offer ways of viewing different aspects of transformative learning. Viewing the data through these strands offers some suggestions pertinent to the study: (1) Issues of power are conditions of learning, and by learning to reflect upon such conditions it is possible to change how we are impacted by them. (2) Mentors and persons of power and authority can be important to the development of adults. (3) The spiritual/extra-rational aspect of learning was a very important part of the women's educational experience. Recognition of the spiritual aspects of learning needs to be integrated into the learning experience if we are to view the learners as whole persons. The strands provide ways of seeing the learner as a more complete person than does perspective transformation alone. As the data-gathering phase of the study progressed, it became evident that each of the women involved had been significantly impacted by the traditional female/male roles that the culture imprinted upon her and which were manifested in her career decisions. Thus, a further purpose of the study became the exploration of how the impact of gender roles became evident. While the study promised new knowledge of value to the areas of gender issues in religion and adult education and possible insights that adult education may provide for addressing gender issues in religion, the literature search revealed a scarcity of research on the focus of the study. Following is a brief discussion of the methodology and findings and a presentation of the study's conclusions and implications for adult education.

Methodology

Qualitative research strategies were used to illuminate the topic. The research questions that guided the study were: (1) What about the culture of women seminarians at the Methodist

Theological School in Ohio (MTSO) supported a decision to change career paths? (2) What experiences/factors shaped/affected the career paths of women seminarians who committed to careers as parish pastors after initially enrolling in non-ordination tracks? (3) What occurred during the seminary experience to prompt the women to change their program of study? (4) How did these women perceive the construct, "ordained minister," before and after their seminary experience? (5) What did the women believe to be the role of gender in their decisions?

These questions were well suited to investigation using the research strategies of ethnography and grounded theory. The research methods suggested by these strategies are participant observation, interviewing, and field notes. Twenty-four women, MTSO graduates and current students, participated in the study. Each agreed to an interview in a venue of her choice—her home, her office, or some other convenient location.

Data analysis was accomplished by coding the data into definable elements. This was accomplished through the use of a coding guide based upon the research questions. These elements were assembled into a realist tale to tell the story of why women, who enter seminary with no intention of becoming ordained, decide to pursue ordination. The data were also viewed through the lens of transformative learning models, Mezirow's theory of perspective transformation, and traditional female roles. The data were presented through the stories of three composite women—Ella, Lily, and Sadie (pseudonyms). Telling the stories through composites made it possible to view the data through the lens of transformative learning theory and limited the distortion of focus on individual differences and personality. As the women related their experiences, their stories confirmed the ideas that comprise the four strands. However, there was a two-way connection because ideas of the strands provide frameworks for understanding the decisions made by the women.

The composites (Ella, Lily, and Sadie) were selective. That is the women's experiences located them in groups representative of themes pertinent to the study. Ella's story related the experiences of nine women who most typified the phases of Mezirow's theory of perspective transformation. Ella transformed her worldview essentially via the process described by the theory of perspective transformation. Lily's story told of transformational experiences of the remaining 15 women. This story was representative of the other strands of transformative learning. Lily experienced consciousness-raising, learning as development, and the realization and validation of her own spirituality. Sadie's story presented the impact of gender and traditional female roles and expectations upon all 24 women.

Findings

The data support the following findings with regard to the research questions. The first question asked how the culture of women seminarians at MTSO supported a decision to change career paths. The women found the seminary a place of acceptance and encouragement. They were able to meet and form meaningful relationships with other women struggling with like issues of call, family, and ministry. Additionally, the women reported an atmosphere that encouraged them to explore and test the various opportunities for ministry available through a seminary degree. They were encouraged to examine their spirituality and to test the boundaries of their calls. The seminary was accepting of the results of their individual development and did not punish them for changing degree direction. The second question centered on the experiences or factors that impacted their career paths. Through their educational experiences, the women came to understand and accept their own strengths and how they might best utilize them for ministry. Faculty, mentors, friends, or others advised them that ordained ministry was the path that offered the most flexibility and received the most respect. They learned that administering the sacraments required ordination. It can be said that many feminist theologians, especially white women, can be located in three categories with regard to their position on the institution of the church. The positions can be loosely described as (1) those who believe women can never be truly part of organized, mainstream religion. (Women can more effectively bring about change by

operating from the fringes of the institutional church.), (2) those who desire to remain part of organized mainstream religion and work for change from within the system, and (3) those who propose at least occasional breaks from traditional mainstream liturgical practices and participation in liturgies designed by and for women. The seminarians who were interested in changing the church from within came to believe that ordination provides the best vehicle for advocating change.

Question three asked what occurred during the seminary experience to prompt the women to change their program of study. In addition to the experiences mentioned above, there were some direct incidents. Some of the women received financial assistance; some of the women were directly encouraged by mentors or family to pursue ordination; each of the women grew to believe God was calling her in a particular direction. The fourth question asked how the seminary experience impacted the women's perception of the construct "ordained minister." For some the change was significant; where the image of an ordained minister had always been masculine, the women came to see themselves and other women as appropriate in this role. For some it was a matter of making the image more inclusive not only of women but also of such characteristics as sensitivity, understanding, and vulnerability.

Question five concerned the role of gender in the decision. Gender played a powerful role. Throughout the interview process, I was aware of the impact of gender upon the women's lives; it appeared in the choices they made ranging from where they lived to the career decisions to the timing of entering the seminary. Whether or not it was directly articulated, each interview revealed that gender impacted all the career decisions the women made. Decisions regarding whether or not to enroll in classes, how many classes to take, whether or not ordination was appropriate, the acceptability of itinerancy, and others considerations were filtered through gender consciousness.

Conclusions

A literature review suggested an understanding of the women's decisions based upon the four strands of transformative learning; it suggests that, by viewing the women's decisions through the lens of the four strands of transformative learning, it would be possible to understand the factors that influenced these decisions. The literature further suggests that one of these strands, the theory of perspective transformation, may be flawed in one or more of several considerations, conditions that undermine the power of the theory. See Figure 1.

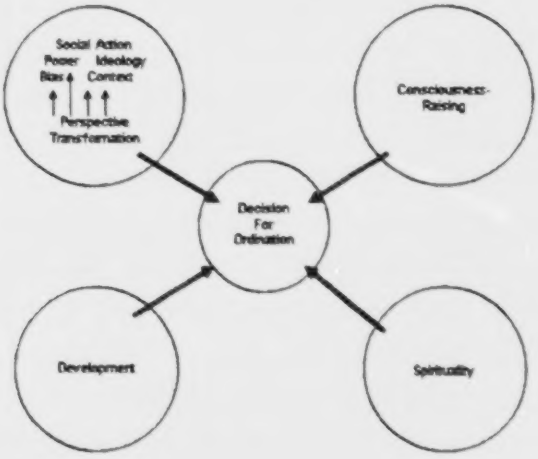

Figure 1: Literature-based Model

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The data suggest the following conclusions:

- The model (Figure 1) for understanding the women's decisions to pursue ordination arising from the literature consisted of the four strands of transformative learning: the theory of transformative learning, learning as consciousness-raising, learning as development, and the spiritual dimension of learning. The data imply that the four strands do indeed offer insight into the women's decisions, but they may not present a complete picture. The data suggest that gender played a significant role in the women's decision-making and that the positions of power and context in the model should be reconsidered. The data also suggest that certain of the criticisms of perspective transformation may be applicable to the concepts of learning as consciousness-raising and learning as development. Finally, the data imply that, given the presence of learning as consciousness-raising, perspective transformation's apparent lack of a statement regarding social action may not be significant. Thus, a new model arises from the data.
- The role of gender in the women's decision-making seemed to be powerful and should be considered as we try to understand their actions.
- The context of the seminary apparently played a role in the women-decision-making.
- Situations of power appear to have existed in all aspects of the educational experiences related by the women, and power should be included in attempts to understand their actions.

A New Model. A model (Figure 2) based upon the data provides a vehicle for a discussion of the conclusions. The data-based model claims that, in addition to the four strands of transformative learning, the factors of context, power, and perhaps most importantly gender need to be considered. It also suggests that the transformative learning strands of perspective transformation, consciousness-raising, and development may contain certain flaws that might weaken their usefulness in helping us understand the phenomenon being investigated.

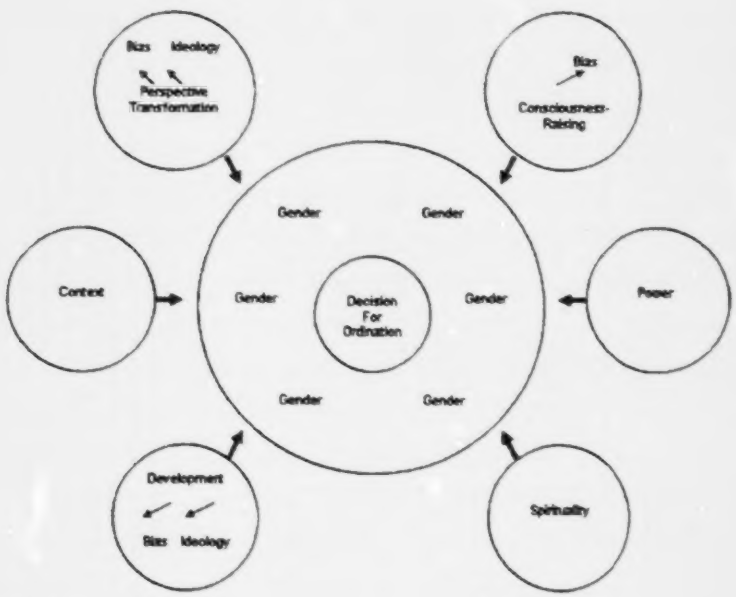

Figure 2: Data-based Model

The data reveal that, while the literature-based model provides some insight into the ways in which the women were able to transform their worldviews, it may fall short of providing a complete picture. The literature-based model failed to account for the impact of gender. The literature-based model also suggests that power and context may not be as important to the women's decision as the data appear to imply. Finally, the literature-based model does not

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recognize potential flaws of bias and ideology in learning as consciousness-raising and in learning as development. Let us compare the two models.

Central to the data-based model, but absent from the literature-based model, is the importance of gender in the women's decisions. Regardless of age, previous experience, or marital status each of the women involved in the study was dramatically impacted by two traditional roles assigned to females—wife and mother. Sadie's story offers compelling evidence of this. Sadie put her family first. She entered the seminary only at a time in her life when those who depended upon her would not be inconvenienced. Every aspect of ministry was viewed through the lens of how it might affect those she loved. Her transformative learning was intertwined with traditional role expectations. As Sadie experienced transformation during her seminary experience, she came to see herself and her role in God's ministry through new eyes. She began to understand various aspects of her life-experiences that had influenced her decision-making, and she established new ways of understanding how she made decisions. However, she was not able to fully grasp the fact that her culturally constructed roles of wife and mother were part of the foundation upon which she made all her decisions. Sadie questioned neither the validity of gender roles as a proposition of decision-making nor the right of the culture to imprint these roles upon her.

Perspective transformation claims to explain adult development. By ignoring the impact of gender on the development of women, Mezirow introduces what may be a serious deficiency to the strands of transformative learning. It represents a gender blindness that seems pervasive and deceiving. Such gender blindness may be pervasive because gender impacts a woman's life in so many ways; it may be deceiving because the theory of perspective transformation arose from a study of women returning to college. One might properly assume that a study conducted on women would naturally include the all-important role of gender. But consider, the study was conducted in the late 1970's. At this time in history, most educational studies and theories arising from such studies were based on the experiences of men, and men's issues of gender are probably quite different from women's. There was a scarcity of research done on women and women's decision-making regarding careers. It was assumed that white, middle-class men presented the appropriate basis upon which to structure all research. A more surprising puzzle is the question of why the issue of gender does not appear in the most recent literature on transformative learning theory. It is mentioned only incidentally in a discussion of power issues in discourse (Belenky and Stanton, 2000).

The study's conclusion that the importance of the impact of gender on women's decisions is not recognized in the literature based-model is affirmed by recent literature on women's learning. This inattention to gender has led to the assumption that dominant learning theories are universally relevant and applicable. Brooks (2000) asserts that the relatively few studies focusing on women's transformative learning suggest that women do not necessarily experience transformative learning in the way suggested by the theories. According to Hayes (2000), a major limitation of many studies on women's learning is the scarcity of an investigation into the influence of gender. Figure 2 is a model arising from the data. It suggests that looking at the data through the lenses of gender, context, power, and the four strands of transformative learning provides insight into the women's decisions to pursue ordination. The conclusions of the study are significant because they help us gain a better understanding of factors involved in the women's decisions.

The data and conclusions arising from the study provide new insight into transformative learning. Revisiting the theory of perspective transformation through the lens of the study affirms that the theory is a powerful and useful tool, but it is flawed due to its inattention to gender, power, and context. Such a view also affirms the theory's limitation inherent in Mezirow's uncritical acceptance of Habermasian thought. A general conceptual implication for the field of adult education is that the theory offers one vehicle through which to study and understand adult learning and development. It may not provide guidance for understanding the development of all adults, especially women and other marginalized groups. Some specific implications for adult education follow.

Implications for Adult Education. The conclusions arising from the study present several challenges to adult education and educators, especially in the context of the seminary. Adult educators need to have a better understanding of the impact of gender upon adult decision-making. More research about this important subject is needed.

Faculty members need to be educated regarding adult education methods with special attention to the role played by gender in decision-making and techniques to assist women in coping with this phenomenon. Support groups could be established around issues of gender. Adult educators need to have a better understanding of power and how it may be at play in the classroom. They must develop techniques to reduce the impact of power.

The composition of the faculty and administration of the seminary should reflect that of the student body with regard to gender and race. Since women are the traditional caretakers of the children, seminaries should provide on site childcare. Since the words and images used to talk about God are indicative of women's inclusion in or exclusion from the liturgical practices of the church, more emphasis needs to be put on promoting and understanding gender inclusive language.

The importance of the context of the seminary was illuminated in the study. Adult educators need to be aware of the context not only within which they function but also within which their students live and work. The theory of perspective transformation needs to be revisited so the importance of context, power, and the extra-rational aspects of transformation can be explored. A likewise reconsideration of transformation as development needs to occur, and the gender bias of consciousness-raising needs to be addressed.

Perhaps the most important finding of the study is the profound impact that gender had on the timing and acceptance of the realized call to ministry. If we, adult educators, are truly to assist women in their developmental journey, we must understand the significance of gender to women's learning and decision-making.

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AN ACTION SCIENCE APPROACH TO CREATING AND SUSTAINING PROFESSIONAL LEARNING COMMUNITIES AS A VEHICLE FOR COMPREHENSIVE SCHOOL REFORM

Daniel V. Folkman

Abstract

Public education in the United States is in crisis. Far too many children are failing to achieve minimal standards in reading, writing and mathematics. New federal legislation seeks to correct this situation by legislative fiat that is backed with severe sanctions for schools and districts that fail to improve. This situation offers a unique opportunity for adult educators to play a critical role in helping public schools meet this challenge. The strategy is to focus on the learning and professional development of the adults within the system—principals, teachers, staff, parents and community partners. This paper summarizes an action research/intervention project with several Milwaukee public schools that are attempting comprehensive school reform. The research strategy employs action science theory and tools of inquiry to document interpersonal dynamics at the individual, group and organizational level that either inhibit or promote the creation of a learning culture within the school. The intervention strategy is to organize and facilitate a series of participatory action research (PAR) initiatives aimed at implementing the components of the school's reform initiative. The combined action research/intervention project explores whether action learning technologies like PAR coupled with action science inquiry can make a significant contribution to transforming schools into learning organizations that are capable of embracing all children.

Introduction

This paper reports the progress and initial findings that flow from a multi-year action research intervention strategy aimed at comprehensive school reform in Milwaukee, Wisconsin. Improving public education is among the highest priorities in the United States and is embodied in President Bush's campaign pledge to "leave no child behind" which is now the law of the land as a result of the "No Child Left Behind Act of 2001." The challenge is to meet the goal of academic achievement for all children as framed by political rhetoric and mandated by law. Meeting this challenge within the Milwaukee Public Schools System (MPS) provides the context for the present research/intervention project. MPS is a large urban district serving approximately 100,000 students with over 80% being students of color, while nearly 70% come from low-income families. The district is plagued with chronic problems of low school attendance, high truancy and suspension rates, and low academic performance in the classroom and on standardized tests.

The Wisconsin Department of Public Instruction is part of a national effort to provide funding for comprehensive school reform (CSR). The literature on school reform is clear. Schools that make the most progress in helping all children learn have transformed themselves into professional learning communities that have a set of distinguishing qualities including a) shared mission, vision and values, b) collective inquiry, c) collaborative teams, d) action orientation, and experimentation; and e) continuous improvement (DuFour, 1998). This list is consistent with the adult education literature on creating learning organizations. Watkins and Marsick (1993) recommend a) creating continuous learning opportunities, b) promoting inquiry and dialogue, c) encouraging collaboration and team learning, d) establishing systems to capture and share learning, e) empowering people toward collective vision, and f) connecting the organization to its environment.

If the strategy for school reform is so clear why is it such a rare event? Argyris and Schön (1996) warn that the change process is fraught with defensive reasoning, self-fulfilling prophecies, and self-sealing routines that are coupled with collusion and cover-up among the participants themselves. This vicious cycle coalesces into policies, rules and cultural practices that become institutionalized and inhibit learning at the individual, group and organizational level. From an action science perspective (Argyris, Putnam, and Smith, 1987), comprehensive school reform must break this vicious cycle that is the result of Model I values and skills and create an

environment that supports collaborative learning and embodies the values, skills, and reasoning-in-action associated with Model II learning organizations.

The following discussion begins by outlining a theory-of-action that guides the present research/intervention strategy. This is followed by a series of diagrams that depict the model I, learning environment of most schools in need of improvement and the reasoning-in-action among that prevents learning and change among the teachers, staff, parents, and other stakeholders. The end result is the perpetuation of low performing schools if nothing is done to intervene in the cycle. The remaining section describes the participatory action research (PAR) strategy that is being employed as an intervention tool. This strategy, when implemented through a multi-year iterative process, plays an important role in building leadership and the collaborative problem-solving capacity among school staff, parents and community partners that can help transform a low performing school into a learning organization with tangible gains in student academic performance. The paper concludes with a call to adult educators to develop and validate through their own practice research/intervention strategies that will help transform our schools (other public institutions) into productive and socially just learning organizations.

A Theory-of-Action Using Participatory Action Research in Support of Comprehensive School Reform

Argyris (1994) describes a four-stage theory of changes that is aimed at helping organizations shift from a Model I to a Model II learning organization. The first two steps include helping members 1) to become aware of existing Model I theories-in-use, and 2) to see how they perpetuate a Model I environment regardless of their efforts and desires to change the system. The remaining steps include helping members 3) to learn a new theory-of-action that is consistent with Model II values, and 4) to introduce Model Ii values and skills into the every-day practice environment of the organization and its members. Argyris identifies two implicit assumptions in his stage theory. First, the intervention should begin at a high enough level within the organization to have sufficient power and autonomy to make a difference. Second, organizational double-loop learning must begin at the individual level and then spread to the organizational level. The change process must begin at the individual level because the shift to a double-loop learning organization asks people to do what they don't know how to do. It entails overcoming strong socialization processes and internalized values and interpersonal skills that perpetuate a Model I environment even when it is shown to be dysfunctional in terms of becoming a learning organization. Marsick and Watkins (1999) elaborate on this stage theory in their own change model for organizational learning which includes a) diagnosing the situation, b) creating a vision, c) building alignment around the vision, d) framing collaborative experiments, e) monitoring outcomes, and f) reframing new experiments.

In both cases, the change process involves an iterative cycle of action experiments being undertaken among the members themselves that have both a task and process focus. The task is to accomplish the objectives of the action experiment, which should be linked to the core mission of the organizations. In schools the core mission is student learning. The focus on process is aimed at helping the members (teachers, staff, parents, etc.) learn, practice, and become proficient in Model II values and skills that will help them to work collaboratively together while accomplish their tasks. In other words, the action experiments are designed to help the organization move toward its goals while also serving as a vehicle for learning and internalizing a Model II way of working together.

From an action science perspective (Argyris, Putnam and Smith, 1987), the production of action experiments must lead to learning Model II values and interpersonal skills. Model II values are associated with having valid information, free and informed choice, and internal commitment to the choice and constant monitoring of its implementation. Model II skills are associated with productive group dialogue, inquiry, collaboration, collective problem solving, and self-monitoring. Model II values and skills combine to produce highly productive environments that are perceived as being socially just as members share control, responsibility and accountability for their actions.

Action science provides a cautionary note. Action experiments can be undertaken using Model I values and skills that produce short-term gains while short-circuiting the development of a true learning organization. Model I values emphasize gaining and maintaining control, winning not losing, avoiding negative feelings, and being rational. Model I skills are associated with playing politics, debating rather than dialoguing, behind the scenes maneuvering, saving face to a fault, as well as covering up mistakes and colluding in the process. While Model I values and skills can be effective in task oriented problem solving, they produce environments that are highly defensive, lacking in trust, self-sealing, and decreasing effectiveness. Accordingly, action experiments that are implemented within a Model II value and skill set and done through a multi-year iterative cycle have the best chance of helping to create a learning environment that can be self-sustaining by the members themselves.

Mapping Organizational Dynamics that Produce Low Performing School

Figure I is a framework that has been developed through numerous discussions with school principals, teachers, staff, parents and community partners. Some of these conversations have taken place as part of the dialogue in action research projects that I facilitate in different schools. Others were part of meetings, planning sessions, proposal writing efforts, and informal conversations with many different people. Figure I stands as a diagnostic model that describes the Model I conditions that are present in many schools as they initiate their own school reform efforts. This framework has been shared with many individuals and groups and it has been refined as a result of their feedback. There is general agreement that the figure captures a fundamental pattern that is keeping schools from improving.

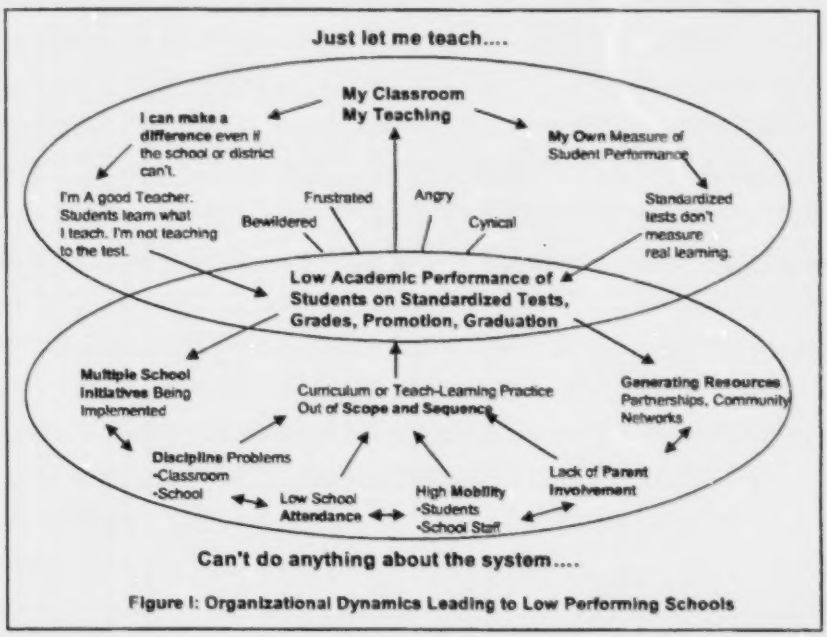
Just let me teach....
My Classroom
My Teaching
I can make a difference even if the school or district can't.
My Own Measure of Student Performance
I'm A good Teacher. Students learn what I teach. I'm not teaching to the test.
Frustrated
Angry
Bewildered
Cynical
Standardized tests don't measure real learning.
Low Academic Performance of Students on Standardized Tests, Grades, Promotion, Graduation
Multiple School Initiatives Being Implemented
Curriculum or Teach-Learning Practice Out of Scope and Sequence
Generating Resources Partnerships, Community Networks
Discipline Problems
-Classroom
-School
Low School Attendance
High Mobility
-Students
-School Staff
Lack of Parent Involvement
Can't do anything about the system....

Figure I: Organizational Dynamics Leading to Low Performing Schools

At the center of Figure I is the stark reality of continuing low academic performance of students. When asked about the conditions that contribute to this situation, people respond by identifying a set of perplexing dilemmas and challenges. These are depicted in the lower circle. Discipline problems in the school and the classroom are so severe that teachers don't have time to teach they're too busy trying to keep order. If discipline gets under control, then attendance becomes the issue. You can't teach if the students don't show up. In addition to these issues, mobility of both students and teachers is a major barrier. Schools report between 30% and 50% turnover among the student population. High teacher turnover and absenteeism is also a major barrier to creating a stable learning environment within the schools. Above all, the lack of parental

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involvement in the education of their children is cited as a major barrier to improving the academic performance of students. It's not for the lack of resources. Many schools receive additional grants and other resources in the name of helping children learn. Still, low academic performance persists among the children. Finally, many have reported a stark, but often-undiscussable fact—teachers aren't teaching the curriculum or their teaching is out of scope and sequence with other teachers in the building or across different schools.

The upper circle depicts the response people have to this situation. Teachers talk about their own classrooms and their own teaching strategies. They operate with the conviction that they can make a difference among their own students even if the district can't. They affirm their contribution to helping students learn by pointing to their own classroom assessments (grades). They challenge the validity of standardized tests and the inappropriateness of simply teaching to the test. Most everyone openly expresses the conviction that they can't do anything about the system but things would improve if only they were left alone to teach.

Contextual Cues	Action Strategies	Consequences	System Consequences
Individual Level When confronted with continued low academic performance of students	I remind everyone that the causes are vast and beyond my control—discipline, attendance, mobility, and lack of parent involvement, and other teachers/schools are not doing their job Recall that we've tried everything within reason to improve student performance and nothing works	Guarantees that nothing more will be tried and that low student academic performance will continue Guarantees that teachers will retreat into their classroom, focus on their own teaching and classroom assessments of performance	Neither I or my colleagues seek or learn why previous efforts have failed and what new efforts could be tried to improve the overall academic performance of students in the school
School Level When confronted with continued low academic performance of students	Principals, Assistant Principals and other school leaders ask teachers and staff to solve the problem in their classroom or form teams to address the problem. Or school leadership encourages staff to seek funding for new programs and resources to correct the problem	Guarantees that the teachers will repeat the same initiatives they've tried in the past with the same results Guarantees that everyone continues to feel dismayed, frustrated, angry and resigned to the fact that nothing works—so why try....	Low academic performance within the school will be rationalized and staff will distance themselves from personal and professional responsibility for student learning The cycle of low performance becomes perpetual and self-sealing

Figure II: Organizational Map of Reasoning and Defensive Routines Regarding School Reform

The framework in Figure I is a learned helplessness model (Watkins and Marsick, 1993) as indicated by the feelings of bewilderment, frustration, anger and cynicism that are openly expressed or easily recognized by everyone familiar with this pattern. Learned helplessness is expressed in a set of organizational defensive routines that limit the schools ability to problem solve, organize to take action, and learn from experience. Figure II provides a map of the defensive reasoning that is present in many schools. This map also has been shared with numerous people and affirmed as being a valid representation of how teachers and other stakeholders respond to their environment.

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Participatory Action Research As a Strategy for Comprehensive School Reform

The preceding discussion places emphasis on breaking the learned helplessness cycle within the schools and altering the pattern of defensive reasoning among school staff and other stakeholders. Further, engaging organizational members in action experiments is seen as a vehicle to foster a learning organization. Participatory action research (PAR) is a strategy that that is well suited for this end that can be easily framed within a school environment. Figure III summarizes the PAR approach that is being implemented within several schools as part of the present research/intervention strategy. Each project has been organized as an action research class. Participants earn credit for completing the project, documenting the results, reflecting on what they have learned, and recommending subsequent actions that will contribute to the school's overall reform strategy. The action research process (classes) has both task and process goals. The task goal includes framing the project, taking action, monitoring results, placing what is learned into action, reflecting on the results, and cataloguing best practices. The process goal is to help the participants build trust and to learn how to engage in productive dialogue and collective inquiry as a collaborative team. In short, the process goal is to create a space where participants can learn and practice Model II skills that are associated with double-loop learning at the individual, group and organizational level. The dialogue includes discussions on how the group is functioning and how the group project, if proven effective, can be extended incrementally throughout the school building. In most cases the school principal or assistant principal is part of the team. This allows the members to practice Model II discourse where differences in power, position, and experience are at play. It also allows them to engage in meaningful problem solving because the team has the capacity and authority to make decisions and to act accordingly.

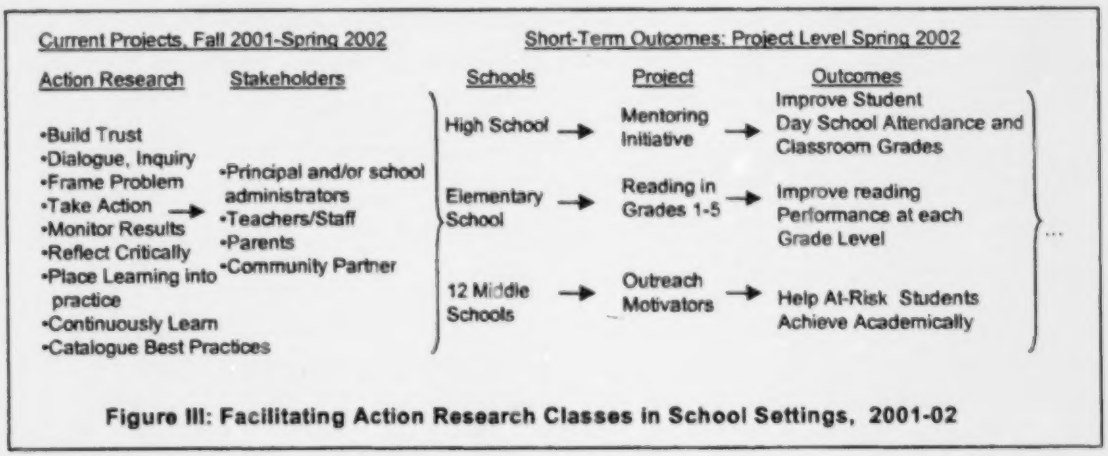

Figure III: Facilitating Action Research Classes in School Settings, 2001-02

It is crucial to see that Figure III represents the first year of a multi-year iterative cycle. As the year ends, team members frame action strategies that are designed to ensure that their project will get a fair hearing among their colleagues and be given a reasonable chance for replication (adaptation) on a larger scale during the next year. Over a series of yearlong iterations, the PAR strategy not only helps to identify and implement effective programs that produce tangible gains in student learning but also helps to broaden and deepen the change process throughout the school. The PAR strategy can be used to support the leadership development of the principal and assistant principal and to give them a tool for implementing their vision of a learning organization that is inclusive of the teachers, staff, parents and community partners. PAR is also a strategy that supports staff development among individuals and teams. Reports on project outcomes and best practices in the classroom and throughout the school can be used to benchmark progress toward acculturating a learning organization throughout the school environment. Further, The PAR strategy helps to build leadership capacity among a growing number of members throughout the school. Past PAR participants become ideal candidates to organize, facilitate and/or coach

the next round of action projects to be implemented in subsequent years. This group of "PAR alumni" can form an action learning team that is focused on developing effective group facilitation skills that keep new action teams aligned with the core mission of the school, focused on task and producing tangible results in student learning, and consistent with Model II values and practices associated with a learning organization. Finally, over time, the PAR strategy contributes to changing the culture of the school and its environment. This happens as a growing number of people come to experience action learning and begin to integrate the Model II values and interpersonal skills that they learned as team members into their every day practice in the classroom, school building, at home and/or in the community. The results of the PAR project aimed at helping students in 12 middle schools improve their academic performance are available for review at the poster sessions during this conference.

Conclusion

The crisis in public school education creates an opportunity for adult educators to help schools and school districts meet the challenge that no child shall be left behind. While the national goal is to improve the academic performance of all children, the role of the adult educator is to focus on the learning and professional development needs of the adults within the system—principals, teachers, staff, parents and community partners. More broadly, adult educators can make a significant contribution by developing and validating robust, theory laden research/intervention strategies that help transform our schools and other public institutions into high performing and socially just learning organizations. This entails integrating multiple strands of adult education theory and practices. We need to integrate theories of learning at the individual, group, organization, and social level. We need to include theories of social change and social justice while dealing effectively with issues of power, domination, and marginalization. We need to transform our espoused theories into action and then put our own theories-in-use to the test—can we facilitate the kind of adult learning experiences and produce the kind of learning environment that quite literally changes the world? Can we do this in our research, our classroom practice, and in our personal and professional role as change agents for a more humane, democratic and socially just society? Working in the context of public school reform affords a unique and challenging opportunity to put our best theory and practice to the test. This paper represents a humble beginning for this one adult education practitioner.

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ADULT LEARNING ON THE INTERNET: ENGAGING THE eBAY AUCTION PROCESS

Anne A. Ghost Bear and Gary J. Conti

Abstract

The current revolution of the Information Age is rapidly changing the complexion of many personal and corporate societies. This revolution is changing the methods people use to communicate with each other, research new information, solve problems, and transact business. The purpose of this study was to describe the learning strategies that adults use in learning to engage in the eBay auction process. The study used the following research questions: (a) what are the identified learning strategy preferences of adult learners using eBay, (b) how do the learning strategy preferences of eBay users compare to the norms for ATLAS, and (c) how do eBay users describe their learning processes related to getting started on eBay, participating in eBay activities, communicating on eBay, learning through eBay, and experiencing eBay?

This study used a descriptive design along with the information and data gathering advantages of the Internet to collect data about how adults learn using the Internet. An online questionnaire which featured 19 qualitative questions and 11 quantitative Likert scale items was used to determine the perceptions of eBay participants. Assessing The Learning Strategies of AdultS (ATLAS) instrument was imbedded within the online questionnaire to determine the preferred strategies of eBay users. The study involved a representative sample of 380 eBay users which was identified by electronically downloading the e-mail addresses of participants in completed auctions. The sample was stratified by the 13 categories of items listed on eBay. Within each of these categories, high-volume completed auctions were selected in which the final sale price was under $10, between $11 and $100, and over $100.

Introduction

Computer and Internet usage has become available in many types of communities with many types of people around the world. For those with computer and Internet access, the revolution has dramatically changed their personal and professional lives on a daily basis. In addition to its societal transformation, the Information Age has created a new form of literacy. Called computer literacy, this form of literacy has become necessary for people to be able to utilize and access new technological advances. However, in spite of all the interest in computer literacy, a component of the Information Age has been virtually ignored. A large amount of people have engaged in self-directed learning in an informal learning environment with practically no recognition of the intricate learning processes taking place.

Although much has been written and discussed about the Internet auction website called eBay, little is known of the learning processes that adult learners have used in order to participate in the online auction activities. These people have demonstrated their self-initiated and self-directed learning abilities in a real-life learning situation through engaging in the eBay auction process. Although crucial to those who plan to learn or teach others using this pervasive new technology, the field of Adult Education has not yet investigated the chosen learning strategies that adult learners are using in record numbers in computer-related activities such as eBay.

Study Findings

The findings of this study were arranged into five areas: Getting Started on eBay, Participating in eBay Activities, Communicating on eBay, Learning Through eBay, and Experiencing eBay. In each area, a discussion of the responses were given to each question which detailed the frequencies of specific categories of answers along with the learning strategy differences.

Table 1 Summary of the Findings

Getting Started on eBay	Learned from other people
Participating in eBay Activities	Used eBay features Monitored current auctions Developed bidding strategies
Communicating on eBay	Relied heavily on e-mail; trust
Learning Through eBay	Strong influence on computer, Internet, and personal skills
Experiencing eBay	Many positive experiences involving other people
Navigators	The Strivers Plan the work and work the plan
Problem Solvers	The Storytellers Ask them what time it is and they will build you a clock
Engagers	The Stimulants It's fun!

Getting Started on eBay involved the participants described how they learned about the eBay website, how they learned about setting up their eBay account, and how they learned to traverse the site. The pervasive aspect of eBay was evident as other people were the most common method that the participants cited about how they learned of eBay. Navigators relied on external sources such as advertisements to learn about eBay while Problem Solvers counted the Internet as one of their major sources. Engagers tended to learn about eBay from their friends. Although most participants learned about becoming eBay users by following the website's directions, the Navigators were likely to utilize eBay's search engine while Problem Solvers chose to describe intricate combinations of methods and Engagers went straight to the bidding process to learn about getting their eBay accounts started. Navigators tended to use their own logic, Problem Solvers used trial-and-error and a combination of sources, and Engagers went directly to eBay's search feature to learn more about the site.

Participating in eBay Activities involved an examination of the participants' typical eBay sessions and how they went about learning more about the auction items, the people involved in the auctions, and any other things related to the auctions. The study participants also shared their eBay bidding strategies and the processes they used to develop their bidding strategy.

Participating in eBay Activities also involved how the participants learned more about the other people in the auction and more about any additional things related to eBay. While describing the methods they used to learn more about the other auction people, some participants used eBay's Feedback Forum and other eBay features while others used a combination of techniques, detailed remarks, and e-mailed communications in their description. When asked to characterize how they went about learning more about things other than the auction items or the auction people, the participants told of using the different eBay website features, trial-and-error, a combination of methods, and other people.

Throughout the section on Participating in eBay Activities, differences were identified between the Navigators, Problem Solvers, and Engagers. The Navigators tended to use predetermined plans

and external resources such as reference books and trade journals and to give more credence to eBay's Feedback Forum and their own logical thinking than the Problem Solvers and Engagers did. The Problem Solvers repeatedly provided detailed examples to tell the stories about their experiences while participating in eBay activities. In addition, Problem Solvers were more likely to use a variety of techniques according to their particular situations. Woven throughout the Engagers' comments was their tendency to waste little effort on activities that they deemed unworthy and their penchant for involving other people and using emotionally-laden words and phrases in their descriptions.

Communicating on eBay encompassed the participants' perceptions of communicating with other eBay users via e-mail, the advantages and disadvantages to e-mailed communications, and their overall feelings of e-mail with others. Communicating by e-mail is an important aspect of operating on eBay since over one-half of the participants used e-mail Very Much or Much. Many participants provided detailed lists of the advantages to e-mailed communications along with others who applauded the speed of e-mail while others said they learned additional item information or got to know other eBay users better by using e-mail. Differences between the participants in the ATLAS groups were discovered as they related their perceptions of the advantages and disadvantages to e-mail on eBay. Navigators listed speed and the perk of getting additional information about auction items as advantages to e-mail while Problem Solvers offered detailed lists and descriptions of advantages from their perceptions. Engagers tended to report their strong feelings about the importance of good communication. When describing the disadvantages to e-mail, Navigators pointed to the external problems that could arise such as legal problems and the inefficiencies of others. Problem Solvers were again more explicit with their answers and appeared to be concerned with possible unpleasant e-mail interactions with other eBay users. Engagers were concerned with competition with other bidders and with being bored with the details of e-mail. Engagers were also more apt to express their personal feelings on the disadvantages of e-mail than either the Navigators or Problem Solvers.

To determine Learning Through eBay, the participants were asked to respond to a series of questions concerning their feelings about eBay's influence on computers and the Internet along with their perceptions of what they have learned as a result of eBay participation. They were also asked about eBay's influence on their attitudes about the Internet, their own skills, and themselves as people. Discernable differences between the participants in the ATLAS groups exist when Learning Through eBay. The Navigators placed value on using external tools and completing more research and they also valued rules, regulations, and any control they may have had. They also reported that evaluation and feedback was important to them, and they tended to be more cautious about their next steps and about other eBay users than the Problem Solvers and Engagers were. In addition, the Navigators were more self-critical and self-conscious while learning through the eBay process. The self-confidence of the Problem Solver group came clearly and repeatedly through their responses as did their affinity for providing detailed, descriptive stories about their learning processes. The Problem Solver answers also revealed how eBay participation reinforced their already positive attitudes about computer and Internet use along with their intrigue and curiosity with the many possibilities of the Internet. The Engagers were more likely than Problem Solvers or Navigators to express their answers using internal feelings or emotionally-laden words or phrases, and they tended to utilize methods that made their lives easier, more worthwhile, and more enjoyable. Engagers were also inclined to value personal interaction and relationships with other people and were generally optimistic in their opinions of others.

Experiencing eBay involved the participants' perceptions of their positive and negative eBay experiences along with their descriptions of what they had learned from each type of experience. As they described their positive and negative experiences while engaging in eBay activities, the participants repeatedly acknowledged the importance of other people in their positive experiences while their negative experiences were also frequently attributed to others or to technological difficulties. Positive eBay experiences were described by Navigators in terms of obtaining good bargains, receiving good customer service, and receiving positive feedback while their negative

experiences centered around others' disregard for rules and receiving negative feedback. Problem Solvers' positive and negative experiences were both communicated through detailed descriptions that included specific examples and stories of specific events or people. The positive experiences on eBay according to the Engagers were reported in sweeping, global terms while their negative experiences were laden with emotional terms and phrases.

Conclusion

The problem for this study was conceptualized around three areas of adult learning, addressing individual differences, and the Internet. Thus, conclusions and recommendations were drawn related to each of those three concept areas.

Adult Learning

Conclusion and Recommendation regarding Adult Learning.–Informal learning on eBay exemplifies the adult learning concepts of andragogy, self-directed learning, learning how to learn, and real-life learning. A tremendous amount of informal learning has taken place in order for the eBay users to engage in the various parts of the eBay auction process. As the findings from this study clearly disclose, participation in eBay activities personifies adult learning at its best and illustrates the assumptions written even decades ago. Prophetic words from adult education literature reveal that "(i)n an era of breathtaking change, it is truly impossible to acquire early in life the knowledge that adulthood will require" (Smith, 1982, p. 15). Therefore, practitioners and researchers in the field of Adult Education must recognize and be constantly aware that the core principles of andragogy are applicable in many current settings such as the Internet. Informal learning is learning that meets the learners wherever they are and this type of learning is taking place in every aspect of the eBay auction process.

Addressing Individual Differences

Conclusion and Recommendation about ATLAS.–ATLAS is a useful tool for addressing the individual differences of adult learners. The current study confirms the findings of previous studies (James, 2000; Spencer, 2000; Willyard, 2000) that utilized the ATLAS instrument to determine learning strategies among groups of learners. In all of these studies, the findings associated with the characteristics of the ATLAS learning strategy groups were consistent. The distinctive traits of Navigators, Problem Solvers, and Engagers remained true across the findings of all four studies that incorporated the ATLAS instrument in their design. The original ATLAS categories are stable. Thus, adult learning researchers should consider the use of the ATLAS instrument when conducting any investigation into adult learning whether electronically or in person.

Conclusion and Recommendations regarding Learning Environment.–The nature of the organization attracts a certain type of learner. The different groups of learners identified by the ATLAS instrument are inclined to gravitate toward the types of organizations or learning environments that best support their strengths. To date, no research has revealed an organization that has specifically attracted the ATLAS learners group known as Navigators although the expected distribution of Navigators in the general population was 36.5% (Conti & Kolody, 1999, p. 18). Therefore, it is recommended that learning strategy research in higher education and similar settings be conducted in order to discover if organizations that display characteristics which are complementary to the learning strategy preferences of Navigators attract a disproportionally large number of Navigators. It is also recommended that ATLAS be employed in investigations of many different types of organizations and learning environments in order to learn more about what organizations draw which group of ATLAS learners.

Conclusion and Recommendations about ATLAS Descriptors.–Additional descriptors for each ATLAS group of learners are possible for better understanding of the people in each group. The current study not only confirms the stable characteristics of Navigators, Problem Solvers, and Engagers it also illuminates added detail. Thus, along with the recommendation for adult learning

researchers to use ATLAS in any future studies, it is further recommended that the analysis of each additional study focus on developing even additional descriptors of each ATLAS group. Since ATLAS is a relatively new instrument, any additional descriptors for adult learners in each ATLAS group can provide new meaning and understanding into the Navigators, Problem Solvers, and Engagers.

Conclusion and Recommendation concerning Similar Learning Tasks.–Learners can be successful in accomplishing similar learning tasks even though they use different strategies in the process Navigators, Problem Solvers, and Engagers frequently reported that they accomplished similar tasks, but the strategies they used to arrive at their accomplishments were different. Therefore, a recommendation for researchers of adult learning is to further explore the different processes that adult learners use when accomplishing similar learning tasks.

The Internet

Conclusion and Recommendation about Data Collection.–The Internet is a useful data collection tool for adult learning researchers. The widespread growth of computer and Internet use within certain populations provides a unique opportunity to researchers of adult learning. Therefore, when in search of the most current information from a large group of people, researchers should consider the Internet as a data collection tool.

Conclusion and Recommendation regarding Literacy Skills.–Participation in Internet activities enhances the literacy skills of the participants. Countless traditional courses in adult literacy occur all over the world in abundant settings, yet many adult learners are benefitting from the literacy-building component of the Internet with no formal instruction. Therefore, adult literacy programs should follow adult learning principles and encourage computer and Internet practice in their course formats. Programs such as English as a Second Language and those offered as Adult Basic Education classes would do well to take advantage of computers and the Internet to facilitate and enhance their programs. Not only would the adult learners benefit from improved literacy skills, but they would also benefit from the technological skills that enhanced computer and Internet competencies would bring.

Conclusion and Recommendation about Language and Culture.–eBay participation is creating new forms of language and culture. As more people gain access to computers and the Internet their language and culture are undergoing transformations. The findings of this study revealed that the Internet site called eBay was a definitive example of this change. Therefore, the eBay Foundation should offer several grants to researchers willing to study the eBay language and resulting subcultures and publish their results. Such research initiatives could be focused around the language alone or could focus on the friendships, business relationships, and even marriages that have occurred as a result of eBay use. In addition, since eBay has such an international flavor, eBay people of different countries than the United States should be interviewed and studied in order to learn how eBay can better serve these populations.

Conclusion about The Digital Divide.–eBay is contributing to the Digital Divide. Although computer use and Internet access is growing at a phenomenal rate, the rate of access and availability is clearly not matching that pace. Therefore, it is suggested that additional research on the Digital Divide be conducted on a consistent basis in order to assess gaps in electricity, telephone, computer, and Internet access and gauge how these factors that influence the Digital Divide may be related to adult learning.

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EMBRACING AND EXTENDING THE MARGINS OF ADULT EDUCATION: EXPERIENCES OF INTERDISCIPLINARY COLLABORATION

Michelle Glowacki-Dudka and Meg Wise

Abstract

Adult educators, working in non-traditional interdisciplinary settings, sit at the confluence of where the margins of several disciplines meet to exchange ideas on how to advance theory and practice to facilitate adult learning. This paper uses two case studies of how adult educators work in interdisciplinary non-traditional adult education organizational settings—a state-level family literacy initiative and an interdisciplinary online adult patient education research and development program—to improve programs that facilitate adult learning. The paper concludes with a discussion of barriers to and strategies for integrating adult education principles into mainstream programs.

Introduction

As adult educators, we increasingly risk and resist being placed at the margins of academic and other organizations. Margins, by most common definitions, are power- and resource-poor positions relegated to supporting rather than to setting organizational or societal missions. The power to marginalize often comes with funding that rewards the rigors of scientific method with their clean research designs and quantifiable outcomes and minimizes the qualitative, process-oriented questions that drive much of the educational process. According to this common definition, those with greater power place us at the margins *against* our wishes. Certainly, no rational field of study or practice would choose to occupy organizational margins. Or would it? We argue that depending on how you define the margins, the answer rather lies somewhere between "no" and "yes." Using the common narrow definition, certainly, adult educators do not choose to occupy the margins accompanied by diminished decision-making and financial power. However, we must also acknowledge that our choices do contribute to our marginal status. Many adult educators choose to work with "disenfranchised" rather than privileged audiences; have a social change mission that empowers people by grounding them in their life and cultural experience and encourages them to reflect on power relations and change social institutions (rather than changing to fit in); and we favor qualitative and critical (rather than quantitative outcome) teaching and research methods. Thus, adult education as a field of study and practice, in part, chooses to occupy the margins.

On the other hand, margins can be powerful observation posts from which to understand organizations (and social phenomena) from insider and outsider perspectives—and thus, to influence social and organizational missions. In fact, more innovation and change occurs at the ideological or power margins than at the center. Of course, deriving strength from the margins relies on building collaborative relationships that span the disciplinary or ideological boundaries that often cloud creative problem solving and on framing the factors that marginalize us as assets. And, indeed person-focused social change and the multiple perspectives of critical/qualitative methods are assets! Increasingly adult educators work outside traditional academic departments and community settings and in interdisciplinary collaborations that advance adult learning in challenging life events.

Field Notes: Examples of Interorganizational and Interdisciplinary Collaboration

This paper provides two examples from a larger project (in process) that explores how adult educators work in several settings (e.g., community organizing, inter-religious dialog) to embrace and expand the margins through inter-organizational and interdisciplinary collaboration. The idea for this project was hatched over several luncheon meetings. We realized that, like many of our colleagues, we worked as sole adult educators in interdisciplinary organizations at the crossroads of several margins to facilitate adult learning amidst challenging adult life tasks. Moreover, we recognized that while we had a lot to offer, working in collaboration enhanced our understanding of

how adults learn and how to facilitate such learning – as innovative thinkers from several disciplinary perspectives bring a range of experience and methods to understand and address the challenges at hand. In the first example, Glowaki-Dudka describes how adult education principles are integrated into a state-level initiative to address family literacy through interorganizational and interdisciplinary collaborations. Next, Wise describes how an innovative academic research center uses interdisciplinary collaboration to develop online patient education programs for adults facing health crises. She will focus on the convergence and divergence of learning theories and perspectives across the disciplines. We conclude with suggested strategies for how adult educators can collaborate in interdisciplinary social change programs.

A Holistic Approach to Family Literacy through Interdisciplinary Collaboration

Research shows that adults with low-literacy often live in poverty and their children tend to perform at lower levels than their middle class counterparts (Children's Defense Fund, 1995). This, can lead to numerous social problems for families when their children develop into adolescents and young adults, including dropouts, unemployment, and a continuation in the cycle of poverty (U.S. Department of Education, 1999, Digest of Education Statistics, 1998). Typically, individuals' needs are addressed in a segmented manner. Schools teach children. Colleges teach young adults. Social programs serve social needs. Adult educators teach adult basic skills. And welfare-to-work instructors train workers. Increasingly, the family is viewed as a more capable unit to address the myriad of problems stemming from low-literacy when proper social supports are in place (NCFL, 1989, 1997). Family literacy programs combine adult basic education, early childhood education, and social services in a centralized holistic manner to meet the needs of the family without requiring that they seek out services.

A federally funded collaborative program was begun in 2000, which granted funds to states to improve family literacy. Michelle Glowacki-Dudka, an adult educator, coordinated the Wisconsin Family Literacy Initiative State program. Consultants at the Wisconsin Technical College Board and the State Department of Public Instruction designed the grant to bridge a university with state-level educational agencies to provide seed money for local programs to make government systems more family-centered. The collaboration was established to raise public awareness, train a variety of educators and family specialists, and work with unlikely partners at the state level to gain support for "families learning together". It includes groups serving children through schools and child protection groups (Wisconsin Early Childhood Collaboration Project and Head Start) and groups serving adults through the Wisconsin Technical College System and the Governor's Office for Literacy and Lifelong Learning. While collaborators from child-focused services tended to focus on children's needs, adult educators expanded the dialog to consider that parents and adult family members in child-rearing roles must be supported through specific program features. The State allocates millions of dollars to childhood education and much less to adult education in underserved communities (Wisconsin State Budget, 2001). Moreover, while the education of children and adults go hand in hand in promoting family literacy, child and adult education organizations do not often work together. The Initiative was intended to improve this situation through awareness, dialogue, negotiation, and collaboration.

To that end, the Initiative established four levels of collaboration– the management team, local program coordinators, the consortium, and the support team.

The management team (chaired by Glowacki-Dudka) was the core decision-making body. It consisted of representatives from each collaborating agency who served as boundary spanners between the Initiative and their agencies. In addition to defining goals and processes, the management team provides guidance and tools to local program coordinators to assure facilitated success and assure continued funding. Difficulties arose when representatives did not understand their liaison role between the Initiative and their agencies and communication did not travel back and forth from each organization. Embracing the role of margins and boundary spanning must be understood and well established throughout the collaboration. Otherwise, people do not feel included in the activities and do not share ideas.

Local program coordinators regularly document their progress and participate in professional development meetings, research projects, and the evaluation system to report progress. The Initiative also supports the work at the local level by modeling and encouraging collaboration among local providers of services to families. Through the consortium and support team at the state level, the Initiative raises awareness among service providers directly to families in the state, gathers support from state legislators by communicating the importance of integrated and collaborative services, and establishes relationships with colleges and universities that prepare teachers to deal with issues of families in their future work. In order to achieve these goals, a large consortium of state agencies, providers of family services, and legislators was assembled. This group is made of people who specialize in their own fields, yet understand the value of reaching across the boundaries of their job descriptions and state roles to work with complementary peers in other agencies or organizations.

Following the lead of adult educators, consortium members also bridge agencies serving adults with those serving children to design integrated family literacy programs. Notably, participating in this collaborative project placed each consortium member at the margins of his or her agency's mission. However, such collaboration and interagency communication facilitated more effective family learning and used the State's sparse resources more effectively by not duplicating work (with a more parochial perspective) in multiple agencies.

Barriers to adult educators' collaboration and affecting change at state-level integrated family literacy programs include:

- Bureaucratic structures that block communication between agencies
- Predominant child-only philosophy that does not value parents contribution to learning
- Limited time, staff, and resources to meet an overwhelming workload
- Unclear roles about who should be bridging the organizations – whose job is it anyway?
- Budget crises in the state that puts everything on hold
- Diminishing momentum and support for change

In sum, the Wisconsin Family Literacy Initiative is a good example of how adult educators can embrace the margins. That is, by working outside traditional academic departments or community settings with state agencies (a non-traditional setting). Adult educators are well suited for this role as are tuned into learners' needs, understand how individual learners' needs fit into their family and societal contexts, and can advocate for learners' services while also planning for future programs.

Interdisciplinary Collaboration in Online Adult Health Education Research

Background. Health crises are universal events in the adult lifespan. While such crises pose an opportunity for profound learning in technical, sociopolitical, behavioral, and existential realms, adult educators have not traditionally provided or evaluated patient education. The reasons are manifold–but foremost is that nursing, medicine, psychology, and the allied health fields have primary and licensed authority to educate adult patients. Traditional patient education applies rational, behavioral, and deficit learning models to help individuals achieve measurable outcomes based on educator–rather than learner-defined goals (Wise, 2001). For instance, cardiac rehabilitation and other chronic disease education program focus more on the behavioral (such as exercise training or dietary tips) and mechanical (learning to take prescribed medications) aspects of managing illness (AHCPR, 1995) than on the emotional, social and spiritual aspects of learning to be whole in the face of living with limitations (Ornish 1998). Increasingly, however, patient educators recognize that such approaches do not yield pre-set bio-behavioral outcomes for the majority of patients–especially patients from non-Western or low socioeconomic groups, or patients who have unresolved emotional and relationship issues (Daaleman & Vandecreek, 2000). This—with the recent confluence of managed care cost containment, patient advocacy, public fascination with complementary (mind-body) medicine, and web-based health education—has resulted in generous funding for interdisciplinary research to develop and evaluate the next-generation of patient education programs. Such research in several disciplines addresses how people from a

range of cultures construct the meaning of health and illness and life and death (Byock, 1997), the locus of decision making, doctor/patient dialogue, the individual in social context, the role of narrative learning (Pennebaker & Segal, 1999), the relationship between reflection and action (Prochaska & diClementi, 1986); how to fully use technology for cognitive and social learning; and inequitable access to healthcare and the Internet (Eng & Gustafson, 1999). Notably, these questions and emerging theories, generated at the innovative and often controversial margins of several health-related disciplines, converge more than they diverge with adult and distance education theories and practice. These theories have been operationalized and articulated by an interdisciplinary academic research center that develops and evaluates web-based patient education programs. Notably, Meg Wise write from her experience as a developer and researcher with the CHESS project for over a decade–during which time she studied adult education to understand adult learning processes in the face of health crises.

The Comprehensive Health Enhancement Support System (CHESS). Since the early 1990s, the CHESS interdisciplinary research team has developed, evaluated, and continuously improved computer-based patient education programs to empower people living with a range of health-related challenges (e.g., breast cancer, heart disease, asthma). These programs deliver anytime, confidential access to information, social support, and interactive decision-making and skill-building activities to help people facing health crises to become full partners in treatment decisions and self care (Gustafson, et al., 1993; Hawkins et al., 1997). Its guiding principles are to demystify the technical aspects of the illness, explain the treatment process and how to negotiate the healthcare system, and to normalize often ignored social and emotional issues through information, and peer and expert support. The core interdisciplinary team (including industrial engineering, health communication, education, psychology, and management) collaborates with clinical experts in specific illnesses (e.g., cardiologists, oncologists, nurses, dietitians, exercise physiologists, stress management experts, etc.). The most valued collaborators, however, are the people living the illness experience (including spouse or family), who instruct the team about their concerns, and information and support needs at different phases of the illness experience (e.g., diagnosis, treatment, getting back to normal life patterns, anniversaries, addressing family concerns, etc.). Program development is driven primarily by people's needs (as identified through focus groups, in-depth interviews, literature reviews, and surveys), motivated by their struggles, and inspired by their resilience and what people have to teach us. Evaluation is primarily driven by quantitative outcomes (quality of life, satisfaction with health decisions)

Convergence of CHESS with adult education theories. From a learning theory perspective, CHESS is informed by health behavior change theories, such as self-efficacy (confidence in one's ability to change is the biggest predictor of change), the health belief model (people act based on their perceived illness threat relative to perceived value of changing), and the transtheoretical model (change is an interactive process between reflection and action) (Hawkins et al., 1997). Each of these theories designates a range of cognitive and social activities, such as self-monitoring, expert information and coaching, role models, social support, and reflective trial and error. These theories are driven by the underlying assumptions that a diagnosis of a serious illness (disorienting dilemma) provides the initial motivation to actively learn about the technical and psychosocial aspects of their illness and thereby align one's life with reframed priorities (perspective transformation). To that end, CHESS provides salient information in a range of formats (e.g., FAQs, research articles, personal stories, and consumers guides to health and social services), on-line peer support (where people construct their knowledge through shared experience), and interactive guided planning tools (self-assessment, reframing priorities, and guided journaling).

Early versions assumed a completely self-directed learner – who took complete responsibility for whether or when to logon or to participate in on-line discussions, and for finding salient materials in CHESS. However, later versions include instructional features that provide opportunities for learners to assess their status, frame relevant learning goals for the session, and follow CHESS' links to salient information or learning activities to meet those goals. Through continuous evaluation, CHESS is now developing even more explicit learner contracts that require regular

"class attendance" to report specific health status in order to facilitate communication with the clinician or ton guide the learner toward a longer-term health learning goal. CHESS is also developing more opportunities for the patients' partner or family to participate in separate or joint learning activities. Moreover, well aware of the digital divide (Gustafson, 2000), CHESS provides Internet computers, training, and technical support to people who do not have home computers in funded evaluation studies, and expends intensive efforts to include non-white and underserved people in formative and evaluative research. CHESS' pedagogical approaches converge with a range of humanistic, rational, and social/cognitive adult learning theories – such as self-directed, transformative, self-efficacy, and double-loop (see Merriam & Caffarella, 1999). Notably, these are the mainstream adult learning theories—helping *individuals (or immediate family)* to identify their deficits and providing tools to develop proficiency in the face of challenge.

Adult education theories that could stretch online health education programming. CHESS does not incorporate, at this time, adult education's more provocative critical and non-rational learning theories. CHESS certainly empowers people to take individual actions and responsibility for their health- and self-care (e.g., being a self-advocate, changing diet, improving communication skills). However, it does not facilitate deep analysis of and organizing to change the social or environmental conditions that affect illness – such as, the role of local industrial polluters and substandard housing landlords in asthma exacerbations; nor the role of community planning that discourages walking or bike riding for commuting or shopping or fast food corporations that target poor neighborhoods in the increasing prevalence of heart disease or other obesity-related illnesses; nor the role of low-wage jobs in family and personal stress; nor how national healthcare financing policy produce an asymmetry of healthcare quality that often forces choices between food or medicines for low-income people. The barriers to changing these society-level contributors to illness are immense–dialog, however, is never closed. Integrating non-rational and non-linear (right brained) learning pathways to help people make deeper meaning of their illness may be easier. Although CHESS presents information in linear, rational and textual (left brain) modes, it *already* provides a forum for the right brain through its online peer discussion groups, personal stories (in text and video), and guided journaling projects. The team is considering using music, video, games, art, and poetry to convey information, deepen understanding, and to facilitate personal change.

In sum. CHESS, developed by innovative interdisciplinary team, is an evolving learner-focused program that integrates adult education's mainstream core values, theories, and practice: open-minded, creative thinking and practical problem solving, building collaboration through support respect for diversity of ideas, mentoring each other, seeking to understand and incorporate multiple learning pathways.

Discussion

These two examples of adult educators working in collaborative settings lay out a range of issues about how adult educators can learn from other disciplines and raise critical questions to facilitate learning for adults in non-traditional settings and domains of adult learning. For instance, the Family Literacy Initiative allowed the adult educator to better understand children's issues from children's services providers' perspective while advocating for the parents' educational needs. Likewise, CHESS allowed the adult educator to understand learning issues from the perspectives of patients, clinicians, and a range of communication and learning experts—an opportunity that adult educators rarely have. Both projects are facilitated (and perhaps limited) by federal agencies that sponsor and fund program development and evaluation – and this demands that adult educators continue to hold broad and inclusive epistemologies as they include the qualitative sensibilities with quantitative outcome evaluation.

We conclude with three enduring lessons we have learned in interdisciplinary and interorganizational collaboration:

- First, several disciplines overlap with adult education in mission, theory, collaboration style, and assumptions about life long learning. Thus, adult educators don't have a corner on

any particular set of ideas. We do have a well-articulated body of theory and practice to share with to our collaborating colleagues.

- Second, margins seeking to change traditional ways of serving adults exist at most disciplines. We need to work with these change agents. The potential for growth and change is at the borders of a number of disciplines.
- Finally, we must consider that parochial epistemologies that look only out of the constructivist and critical eye lack the stereoscopic vision needed to gain funding grants, which enable us to influence adult learning in important life events (e.g., health crises and family literacy). We must open the other eye and understand how quantitative outcomes and generalizability work hand in hand with qualitative process questions in particular contexts.

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EVALUATING CHANGES IN TRAINING MANAGER'S ROLE PERCEPTIONS: A CASE STUDY OF THE NUCLEAR POWER INDUSTRY

Joshua D. Hawley and Joni K. Barnard

Abstract

Organizations are increasingly recognizing the importance of moving from training to performance improvement in Human Resource Development (HRD). Business organizations need to dramatically alter the roles of training managers to ensure that they move towards a performance improvement process, and to ensure that potential solutions are linked to organizational and individual performance problems. As part of a program for nuclear power managers at a major university, we evaluated the changes in the perceptions of twenty-one training managers from around the United States. The evaluation data lead us to conclusions regarding the changing role of training managers from strictly training to that of performance consultant and the challenges manger's face as they try to build partnering relationships.

Introduction and Background

During 2001 a large Midwestern university and a business association co-sponsored a course for nuclear training managers. Twenty-one managers took part in a two-week course, designed to reorient them to using performance improvement as the organizing scheme for their HRD or training divisions in nuclear power plants. The purpose of this study was to evaluate changes in training manager's role perceptions before training, during training, and at two points post-training. Both qualitative techniques (interviews) and quantitative techniques (surveys) were used to measure perceptions of the twenty-one participants.

The course design followed the five phases of the performance improvement process including training sessions on performance consulting, performance analysis, solution design, solution delivery, and solution evaluation. This curriculum followed a widely accepted model of performance improvement used in the field of human resource development (Rummler and Brache,1995; Jacobs, 1988; Robinson and Robinson, 1996). This model was developed as a tool to help re-conceptualize training and development. In addition to requiring mastery of various technical skills, such as rate-of-return analysis, these changes require a conceptual shift in managers' attitudes towards training.

The course participants included nine training managers, three training directors, and ten individuals with jobs that included chemistry manager, operations manager, accreditation manager, and technical training superintendent. The level of experience in the nuclear power industry and specific expertise in human resource development varied substantially. The length of service in the commercial nuclear industry for attendees ranged from 2 to 29 years. The length of service in a training capacity ranged from 2 months to 18 years. None of the participants had formal graduate training in human resource development.

Methodology

As part of the planning process, the course leaders agreed to conduct an evaluation of the course. The evaluation activities were agreed upon by both the sponsoring organization as well as the organizing university. A different staff was assembled to carry out the evaluation, a team of two graduate students and a faculty member that had no formal role in the training design or governance. Therefore, while the roles of the training staff were laid out in conjunction with the clients, the training staff could be independent of the design and implementation of the training activities. The evaluation activities included the following:

- Pre-course survey to determine participant expectations
- Mid-course survey to assess learner satisfaction
- Focus groups to investigate the level of learning in the course
- Final course survey to collect data on both the overall course satisfaction
- Follow up telephone interviews after one month and six months

While the pre-course survey and the mid-course survey focused on collecting background information about the program participants and their reactions to the course design, the focus groups, final survey, and follow up activities were developed to focus on the following research questions. 1) How did the performance improvement process change course participant's views of their roles as training managers over time, 2) What changes had training manager's made to their current performance improvement process as a result of the course? Full copies of the instruments are available upon request. These selected questions focused on the evolving sense of the performance improvement process.

Findings

Some important findings emerged from these evaluation activities. These included the following:

Role Definition: A primary point of interest in the evaluation design was to determine how the performance improvement process changed participant's views of their roles as training managers over the course of the training. There was significant agreement among those interviewed that their understanding of their role as a training manager has changed as a result of the course. Specifically, during the first follow-up 87% of those surveyed stated that their role as a training manager has changed in terms of their understanding of the performance improvement process. Individual comments shown in Tables 2 and 3 demonstrate how participant's perception of their role changed.

Table 2 Focus Groups

"I have been going over and over this with my chief nuclear officer. He truly believes that line managers run the site. But he also believes training professionals and other site professionals push the line organization. I hadn't really thought about our role like that before but performance consulting relates to that. What is my role? Do I do specifically what the operations manager tells me to do? Or do I consult him knowing what I know to get to the right answer? And I think that's what my bosses' boss has been hoping I would do.
A consultant is imbued with a sense of being an expert. We operate as peers with the line management. We are not viewed as experts in performance improvement. In fact, given that they're absent any knowledge of what we did here the past two weeks, there's no reason for them to believe we're any more an expert than when we left. So basically what we talk about now is changing the perception of the person and the organization that have hired this training function so that they have some recognized expertise in performance improvement.
I guess your question is do we see ourselves as performance consultants. I guess that would be what you are trying to ferret out with this question. And I think there's an element of that. If you take number 3 and turn it around to put training first and performance last, certainly that paradigm could work.

Table 3 First Follow Up

" I feel like my role changed to make sure that we are looking at performance in a broader picture and to improve performance may include a non-training solution."
"It's changed in the manner in which the course intended. It change the focus of my function from strictly training to performance improvement such that the final measure of effectiveness is whether performance has improved—not that training has been implemented."
"Yes my understanding of my role has changed. Since I lead teams I can take the performance improvement information and use it in terms of what I see at the stations. For example, I just finished a plant visit last week and I used the performance mapping process to identify gaps in the performance. Training was not the answer – there were other issues, causes, and symptoms."

Thirteen percent felt that their role had not changed as a result of the course. These participants indicated that either they did not have a role as a training manager or had not presented data to their management yet.

Changes to Job: Again, during the actual training and as part of focus groups participants were asked to talk about how their job as a training manager changed. Participants reported during the training that their jobs included a great deal of performance improvement in addition to formal training. Table 4 shows examples of participant's comments on how their job as a training manager has changed.

Table 4 Focus Group

So the role I have as a training manager isn't just about training. It's about running a nuclear power plant and all of the different pieces of that pie. Performance management in my view from our station is no one wants to take the pieces and put it together. I want to go back with an approach to my performance improvement manager is influence to him how we still have to bring more people together to talk about the big pie and not just try to influence training. I don't want to go back and just talk training.
I caution us that we can't walk out of this room back to our sites thinking we're consultants. If you wear that hat you separate yourself from the plant. You have to act as a partner also. And partnership with the line means you're in the plant, your people are in the plant seeing problems, identifying them on their own, and taking steps to correct them on their own without line management asking you to. Now when the line comes up to you and hits you with an emerging issue with a question, now you put on your consulting hat and act as an analyst to determine what is the best course of action.

The research staff gathered additional in depth information about participant's jobs six months after the training ended though interviews. These telephone interviews revealed that 9 of the 10 people interviewed after six months had made at least a presentation to management about performance improvement. An equal number of those interviewed had followed up with management by actually developing a program for management to review that would incorporate some aspect of performance analysis. Fewer participants (6 of 10 interviewed) actually indicated that they changed some aspect of their job to fit better with their understanding of performance improvement. Three people stated they are using performance analysis tools developed during group projects. Others stated they are identifying gaps in performance using Meager's flow charts. One person stated they developed and conducted a training course for training instructors based on Rummler and Brache's model. The remaining 40% stated that they are still using their existing corrective action programs. Table 5 shows examples of comments concerning participant's jobs.

Table 5

"I presented to management and they are more willing to view performance improvement as the overall objective rather than just delivering training. They didn't take any specific actions but the awareness is there."
"I trained senior management on performance improvement"
" I have taught about 25 line managers on how to do performance analysis and this has been added to procedures"
We are using the performance analysis tool we developed during the course using concepts form Rummler and Brache and also Meager."

Conclusions

An evaluation of the training program was designed in cooperation with the client, a major industry association in the energy field. The evaluation activities and questions were identified and approved in advance by both the agency and the university. While the client agency was interested in evaluation, the evaluation team and the agency went through a process of negotiation about the relative importance of qualitative and quantitative indicators of training effectiveness that more or less corresponded to a debate about the necessary level of evaluation discussed by Kirkpatrick. The nuclear power industry was primarily interested in quick feedback that measured issues such as participant retention of knowledge, while the evaluators were consistently concerned with qualitative measures that asked participants to look at changes in their roles over time.

Several interesting conclusions emerged from the evaluation findings relevant to the challenges that organizations face in moving from training to performance improvement. Two underlying themes were identified regarding moving from training to performance as participants responded to questions relating to their perceived role and changes to their job. These themes included participant's changing roles from training manager to performance consultant and the challenges facing them as they attempt to build partnering relationships with others in the organization to support their changing role.

Altering the roles of training managers to ensure that they move towards a performance improvement process is critical to the performance improvement process. Robinson and Robinson (1995) describe this shift as moving away from what people need to learn (training) to what they must do (performance). They discuss several distinctions between the role of the traditional trainer and the role of the performance consultant as outlined in Table 6.

Table 6

	Traditional Trainer	Performance Consultant
Focus	Learning needs	Performance needs
Output	Structured learning event such as a training program	Performance services including developing performance models and ensuring transfer of skills
Accountability	Training	Performance
Assessment	Training needs	Performance gaps
Evaluations	Based on learner's reactions	Measures performance change
Goals	Not linked to organizational goals	Linked to organizational goals

To help the organization in achieving business goals performance consultants need to establish and maintain relationships with other managers in the organization. Consultants should be included in weekly operational meetings to stay informed of performance issues. They should also be included in strategic planning meetings to actively participate in strategic goal setting.

Building relationships takes time and requires developing trust among key people. As a first step it was encouraging to see the number of people who had presented to their management teams on performance and that some people had actually conducted training for others in their organization on the performance improvement process.

The ability to link performance strategies to organizational goals and to accurately measure performance change are critical aspects of the performance consultant's role. Rummler and Brache (1995) suggest a "systems approach" for assessing trainings impact on performance. They propose looking at performance as a function of the job/performer level (where job outputs are defined), the process level (where work flows are defined), and the organizational level (where strategy provides direction). The systems approach has important implications for moving form training to performance improvement because often times training is not the correct solution to a performance problem. Using the three levels of analysis will help consultants properly assess whether training is the solution or not.

Moving from training to performance is not an easy task. Although the training manager's comments about changes in their roles and partnering with others in the organization support movement from a training orientation to a performance improvement orientation, some concerns can also be inferred from a few comments. For example, one participant described the potential conflicting roles between the performance consultant who is viewed as an "expert" and the training manager who is viewed as a "peer" among the line managers. Galagan (1992) described high performance work systems as being characterized by collaboration, trust, and mutual support. Thus, all stakeholders need to work together to share the knowledge needed to move from training to performance.

Another participant reinforced this concern by describing the fine line that exists between being a consultant and being a partner. To this person being a partner meant being in the plant identifying problems and correcting them. This definition supports conducting assessments by analyzing gaps in performance and focusing on performance needs as opposed to learning needs (Robinson and Robinson, 1996).

There has probably never been a more challenging and yet exciting time for training managers as they continue to broaden their scope of work by moving from the role of training manager to performance consultant. Additional research should be conducted using the critical incident technique to identify success stories from training managers who have transitioned from strictly training to performance improvement. Another interesting area for future research is how performance consultants are ensuring that the knowledge and skills taught in training are being transferred back to the job. Additional studies could look at methods being used to ensure transfer as well as how performance is being measured.

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(DIS)EMPOWERING PEDAGOGIES: REPRESSIVE TOLERANCE AND DEMOCRACY IN THE ADULT EDUCATION CLASSROOM

Conni Huber and Gary Cale

Abstract

This paper argues that many of our cherished liberal and humanistic teaching practices may lead to the marginalization and even silencing of more progressive and inclusive oppositional voices and viewpoints.

Introduction

As adult educators, we have been most influenced by progressive and critical educators who are interested in democratic social change. Such progressive and critical adult educators generally advocate for individual and social empowerment (Freire, 1970; Heaney, 1990, to name just two), democratic teaching practices (Brookfield, 1999), and inclusive and safe environments (Tisdell, 1995). Many adult educators in this camp believe in starting where the adults are (Horton, 1998), giving all adult learners voice (Sheared, 1994), and avoiding coercive environments (Ehlstain, 1976). Yet, each of these authors seem to assume, more or less, a homogenous group of oppressed people and/or potential allies, a situation we do not usually encounter in higher education. We, as often as not, teach the oppressor not the oppressed.

As such, we have often found cracks in our own practice and recently have begun to question the value of many accepted teaching strategies. Literature criticizing democratic teaching practices is sparse. However, one criticism of democratic teaching is that it allows for the voicing and acceptance of intolerant perspectives (Brookfield, 2001), creating an environment that Marcuse (1965) calls "repressive tolerance." As Nieto (1995) observes, in classrooms where multiple perspectives are expressed but are not engaged critically, students tend to view all perspectives as "true," moral, and right, no matter how opposed they may be to the goal of respect and the value of human rights. Despite such warnings, many adult educators, following traditional adult education principles noted above, are hesitant to criticize such voices and perspectives. In such "democratic" classrooms, intolerant voices often reign and oppositional voices are marginalized (Cale and Huber, 2001).

We would argue, therefore, that a tension exists between the practice of teaching for democratic social change and the outcome of such practice. Building on Newman's (1994, 2000) work on defining the enemy and ethical and confrontational action, Baptiste's (1998, 2000) concept of a pedagogy of disempowerment and coercive restraint, and Marcuse's (1965) concept of repressive tolerance, as well as feminist and critical multicultural authors, we believe that in order to teach effectively for democratic social change a different set of practices may be required.

However, we also recognize that the oppressed and the oppressor are often contained in the same person due to the different social group that each person inhabits. To paraphrase Audre Lorde, the master and the servant reside in each of us; we may in fact act as an oppressor in one situation yet be oppressed in another. Recognition of this fact problematizes pedagogies of empowerment as well as pedagogies of disempowerment.

Practitioners of (Dis)empowering Pedagogies

Before we begin a discussion of how our own teaching for social change demonstrates the ineffectiveness of traditional adult education practices, we will briefly review a few of the key ideas that Newman, Baptiste and Marcuse offer us. First, Newman (1994) reminds us that real enemies do exist; behind the corporations, the political assemblies, and the courts, are people who willingly and knowingly harm others. Our educational practice, Newman argues, does not

prepare us for the enemies in and out of our classroom; instead, we focus on our own enlightenment and that of the victims. Finally, he argues that after we have defined the enemies we must find real ways to oppose them—in and out of the classroom—using whatever means necessary, including violence.

Baptiste (1998, 2000), building primarily on Newman, advances the concept of ethical disempowerment or coercive restraint of those who would do harm. Arguing that learning organization theory, transformational learning theory and even conscientization are part of the liberal, humanist hegemony which avoids coercion in the name of democracy, he concludes that none of these theories or pedagogies provide adequate pedagogical tools to combat the oppressors or enemy. Replacing such theories and practices would be theories and practices that "stop, disempower, [and] silence the perpetrators" (Baptiste, 1998, p. 4) of vice via what he calls "ethical coercive restraint."

Marcuse's (1965) essay "Repressive Tolerance" offers the most succinct reason for a pedagogy of coercive restraint and oppositional teaching, a pedagogy designed to delegitimatize the status quo and silence the dominant majority. In it he argues that democratic tolerance demands that all voices are heard, "that the stupid opinion is treated with the same respect as the intelligent one, the misinformed may talk as long as the informed, and propaganda rides along with education, truth with falsehood" (94). Moreover, he writes that because people are indoctrinated into the dominant hegemonic thinking, they naturally reject radical or alternative perspectives that violate their formative ideological conditioning. In an adult education classroom practicing the democratic value of honoring each learner's voice, according to Marcuse, oppositional voices would be marginalized, met with hostility, and finally ignored. As Marcuse notes, "the conditions or tolerance are 'loaded': they are determined and defined by the institutional inequality" (84).

Because of these conditions which lead to a false consciousness, he argues that "suppression of regressive [polices, opinions, movements] is a prerequisite for the strengthening of progressive ones" (106). But, how does one do so with adult learners in a classroom? Adults, Marcuse argues, must be given information that challenges mainstream ideology, "information slanted in the opposite direction" (99). He notes that, 'to treat the great crusades against humanity. . . with the same impartiality as the desperate struggles for humanity means neutralizing their opposite historical function, reconciling the executioners with their victims, distorting the record" (113).

Marcuse argues that negative critical thinking that builds a language of liberation must make a clear distinction between the adult learner and the adult educator. Freirean pedagogy in particular and liberal, humanist pedagogy in general attempts to downplay the distinction between learner and educator. Yet, several feminist writers have discussed the importance of claiming and exercising their authority as the teachers in their courses. In one example, Gardner (Gardner, Dean & McKaig, 1989) explains that when she tried to make her classroom "truly feminist" and took on a passive role, the feminist majority dominated the class and silenced those in the class who had less background in feminism. Only when Gardner reclaimed some of her authority were students able to critique the power dynamics that were present in the classroom. Similarly, Lewis (1990) notes, "The use of institutional power, I believe, should not always be viewed as counter-productive to our politics. I have no problem justifying the use of my institutional power to create the possibility for privilege to face itself ... Using power to subjugate is quite different than using power to liberate" (p. 480). bell hooks (1989; 1994) also addresses this issue when she writes that the teacher's role is to facilitate the challenge of structured power relations. This may mean that classrooms are not "safe" and that students feel uncomfortable being challenged.

Marcuse's concept of repressive tolerance also relates to the perspective of critical multicultural educator James Banks. Marcuse (1965) writes that "tolerance is extended to policies, conditions, and modes of behavior which should not be tolerated because they are impeding, if not destroying, the chances of creating an existence without fear and misery. Banks (1995) argues that tolerance of this sort is actually repressive. In a review of multicultural educational practices, Banks (1993, 1995) identifies several levels of multicultural education, most of which maintains

the sovereignty of the dominant culture. Banks charges that these forms of multicultural education are worse than nothing due to their deleterious effects.

Taken as a whole, these writers present a strong case for examining some of adult educators' cherished liberal, humanist, and democratic practices. In the section below we will briefly discuss some of our assignments and the problems we have faced as we attempted to teach for social justice and democratic social change using a liberal, humanist oriented pedagogy.

Findings from Practice: Dr. Huber

To Marcuse (1965), autonomous thought was a necessary condition for the development of any kind of social movement intended to resist domination. He felt that "the only way people can come to a truly critical perspective is by distancing themselves in some manner from the stupefying influence of common sense ways of thinking, feeling, and speaking." Isolation and separation are potentially revolutionary, the precursors to a commitment to social change. In his analysis of liberating subjectivity Marcuse stressed three things—memory, distance and privacy. All three of these components can be present in courses taught using distance learning delivery modes.

In a distance learning course that I taught designed to help white teachers understand and move toward implementation of a more culturally relevant pedagogy, the assignments students completed alone were the most thoughtful and critical of their own positions of power. For example, students were asked to write a self-study in order to understand how their own culture and background was manifested in their teaching and the way that they thought about education. In this assignment, teachers wrote about their own backgrounds and discussed openly the racism and sexism that they experienced in their families, their lack of contact with people of color. As a result a few students owned their own passive racism.

In the next assignment, students were asked to interview a member of the marginalized group they were working with in order to understand their perspective. This assignment proved to be one of the most powerful assignments in the whole Master's degree program for some students. Most achieved a deeper understanding of the other perspective and how the interviewee viewed education. Each student asked questions about how to work more effectively with students of color and received advice that gave them new insights. In follow up surveys after the course, students most often noted this assignment as one that really affected their future teaching habits. However, in at least one instance where students formed an informal study group, the autonomous learning and thinking that seemed to begin during their self study assignment, was all but invisible after the two assignments they completed together. Students who had openly addressed the inherent racism in their classrooms and expressed a desire to learn to stop the unwitting racist practices that were a part of their hidden and overt curriculum, did not complete a significant plan for change within their classrooms. In this particular case, whenever this study group discussed any significant change in their assessment practices, they reverted to the third person and discussions that involved significant change became very broad and impersonal.

Findings from Practice: Dr. Cale

In my teaching for social justice and democratic social change at a community college in Michigan, I have attempted to help bring all my students to voice, to create a respectful and democratically based classroom by co-designing the curriculum and sharing decision-making power with the adult learners, to honor and respect individual's worldviews, even as I asked the adult learners in my classes to challenge their assumptions about the world. On the whole, I believe that my past practice has in many cases actually helped to silence some of my students, to reinforce the dominance of the status quo, and to diminish my ability to combat racism, sexism, and classism. In a semester long study of my own classroom pedagogy where I utilized democratic teaching practices as listed earlier in this paper, I have reported a number of unexpected and disturbing findings (Cale, 2001). These findings, I believe, have much to do with my attempt to create a "tolerant" classroom environment. For instance, adult learners who believed or had come to believe that oppression operates on multiple levels (including the

institutional and symbolic or cultural levels) tended to be silent in class and did not publicly challenge the more vocal students who held the opposing point of view. Essentially they refused to speak out publicly. "I didn't want to upset the other students," one student confessed.

Although in class discussions, lectures, and readings, I emphasized the institutional and symbolic/cultural levels of oppression and privilege, many adult learners remained committed to the position that racism in particular, but also sexism and classism, is an individual phenomenon. Perhaps more significantly, White adult learners (they outnumbered the people of color 12 to 4) argued that people of color could be racists, regardless of power differences, angrily citing in discussions numerous examples of how people of color had mistreated them personally. They also refused to treat the topic of racism seriously, telling me to "get over it," and eventually refused to discuss it at all. This led one student of color to stop-out, returning only when we finished our unit on racism. Her voice, which I had spent the semester nurturing, was marginalized and finally silenced in my "tolerant" classroom.

During the four weeks we spent discussing classism, we spent several class periods critically examining the concept of meritocracy as well as a quick review of capitalism and its relationship to poverty. Almost every student came into class with the belief that poverty existed due to individual deficits. Our discussion of the readings were often tense interchanges in which students stated they would accept only accept their own experiences of the poor (generally depicted as lazy or criminal) as credible evidence. In a show of collective power in one such session, students shouted me down, overwhelming me with their anger and status quo thinking.

The adult learners' gaze centered almost exclusively on the oppressed and almost never on themselves. When discussing classism, the students continually diverted the discussions away from the upper class and towards the poor. In discussions of racism, Whites consistently shifted the focus from White privilege and White people to either reverse discrimination issues or towards Black problems. Finally, in our discussions of sexism, patriarchy as an oppressive system was never adequately discussed as students constantly shifted our attention to trivial issues. The majority of the adult learners in this class spent most of their time blaming or scapegoating the victims. Dominant ideology prevailed.

Implications for Practice and Conclusions

We have begun to identify some practices that break the hegemony that Marcuse, Baptiste, Welton, and others identify as being present in the democratic classroom. Below are some suggestions to combat repressive tolerance.

Do not debate the existence of oppression in our society: teach oppression and privilege as facts. Barlas, et al, (2000) identified a study of the learning experiences of European-Americans who voluntarily participated in a cultural consciousness project using cooperative inquiry. In this example, the topic of the inquiry was "the meaning and impact of white supremacist consciousness in my life." There was no room for denial of the existence of a racist society since the very question addressed assumed that it existed. Based on this assumption, participants could examine how white supremacist consciousness had affected them personally. We feel this study indicates that stating one's assumptions up front and making it clear that those assumptions will frame the learning can help. Newman (1994) advocates such an approach.

Design different curricula for different groups: make the privileged study themselves. Banks (1988) states that curricula for dominant groups should differ from curricula designed for marginalized groups. He is pessimistic that true structural change can occur through dominant groups sharing power and instead advocates education that will help marginalized groups demand power. Christine Sleeter (1996) is more optimistic and describes learning activities that she structures for her white pre-service teacher education students that force them to develop alternative perspectives. For example, she makes the marginalized central by asking her mostly white students to develop a "why" question that they do not understand. For example, a student

may ask, "Why do African American males achieve poorly in middle school?" Then, students are asked to answer the question from the perspective of the marginalized group. To do this, students interview group members, draw on their required field experiences in marginalized communities and read authors that are members of the marginalized group. Similarly, McIntyre (1997) asked her white education students to examine critically the impact of whiteness in their lives and in the lives of their students of color without allowing them to fall back on dominant ideology.

Teach oppositionally without apology: teaching oppositionally is not indoctrination. In our opinion, we should be trying to undo the ideological indoctrination and hegemony of the dominant group. A teacher cannot do that without advancing a political agenda. Sleeter (1996) states that she is directive about the assignments and field experiences at the beginning of this two-semester sequence. Sleeter does not imagine that a two-course sequence is going to provide a total perspective transformation in her students. She explains that the institutions must support critical multicultural pedagogy though curricula in other courses, and hiring faculty of color.

While all these activities may advance a "liberating tolerance" (Marcuse, 1965), they may produce adult learner resistance as well. Sleeter (1996) and McIntyre (1997) note student resistance to looking at systemic oppression. In particular, they find that white students often become silent or change the subject when the analysis of racism changes from individual issues to an institutional level. Adult educators may need to direct the conversation in ways that are uncomfortable.

Challenge individual student's thinking individually through individual assignments and correspondence or conferences. Individual, asynchronous learning activities, whether through distance learning or as a part of a traditional course, are useful. When dealing with those who belong to dominant groups within our classes, we can more easily disempower them in one-to-one communication between teacher and student. Furthermore, individually completed assignments tended to be more thoughtful and critical of power and privilege than group completed assignments (Cale & Huber, 2001). Collective learning activities can be very helpful but can also result in the marginalized perspective becoming even more marginalized and the "white noise" (Barlas, et al, 2000) taking over.

Each of us has to find our own way to exorcise the hegemony of the "democratic" classroom. Like Baptiste (1998), we would ask those further along the journey to assist us in eliminating the repressive tolerance in our adult education classrooms.

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WHEN ALL THINGS ARE NOT CONSIDERED: ETHICAL ISSUES IN A WELFARE-TO-WORK PROGRAM

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Abstract

Employing an ethical perspective to viewing problems as well as regard for participants' socio-cultural context will help providers apply a constructive approach to program planning, curriculum design, and in implementing welfare-to-work programs. This paper explores the impact of a lack of sensitivity to the ethical issues that surfaced in a specific welfare-to-work program on participants' perceptions, self-esteem, and motivation. Ethical issues in four areas were identified and discussed: 1) professional competence and accountability issues; (2) participant-provider relationships; (3) interagency issues and conflicts of interest; and (4) curriculum design issues. Actual and desired program outcomes were compared to identify gaps between them in terms of provider's ethical behavior. Findings revealed that providers lacked functional, behavioral, and ethical competence; and this contributed to participants feeling stereotyped, degraded, and unmotivated to complete the program.

The Problem

Ethical issues. Sounds trite and banal. For ages thinkers have written hundreds of books in an effort to understand, explain, categorize, and label moral, immoral, an amoral human behavior and the rationales behind our actions. Yet, there still is not a universally accepted way of analyzing ethical situations (Hatcher & Aragon, 2000) and ethical issues are not a favored topic for discussion in public arenas or private conversations (McDowell, 2000). However, as a society we do feel that people should be supportive, trustworthy, and fair in their work and dealings with each other. We expect from others and from ourselves behavior, which promotes the welfare of individuals, organizations, and communities. Yet as recent events demonstrate our society faces a crisis in professional responsibility (McDowell, 2000). Professional associations are worried about the image of their professionals, and as a result they have developed and enforced codes of ethics to protect the public (and their own) interest. Codes of ethical behavior unanimously postulate that adoption of and adherence to a set of standards for work-related conduct require a personal commitment to act ethically and individual responsibility to aspire to the highest possible standards of conduct.

Ethical issues arise when harm to individuals is inflicted by incompetent and unscrupulous practitioners (Gordon, 2001) or customers, colleagues, participants, and stakeholders are not treated fairly or with integrity (Lawler, 2000). Ethical issues are inherent in much of what practitioners in the field of adult education do (Cervero & Wilson, 2001). Literature abounds with discussion of the ethics of practice in specific areas of adult education such as program planning, administration, advertising and marketing, counseling and advising, continuing education, and recently, web based adult education (Caffarella, 1998-1999; Cervero & Wilson, 1994; Holt, 1998; Lawler, 2000; Sork & Welock, 1992). Ethical issues arise from a clash of interests in program planning; exercise of power in decision-making, questionable administrative actions, creation of discriminatory programs, unfair treatment of the less powerful, and violation of principles, standards, and policies.

The sensitivity of adult educators, practitioners, and service deliverers to ethical issues is essential for the success of any program but particularly in the welfare to work environment. Identifying ethical issues requires knowledge and awareness of the values of the profession and of the cultural and socioeconomic background of the participants (Lawler, 2000). Although scholars increasingly stress the importance of planning programs for adults, which focus on the relationship between cultural, social, economic, and political systems in society (Wilson &

Cervero, 1996), there is little evidence that this is being implemented in designing welfare to work programs.

In 1996, Clinton administration enacted the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) with the purpose of moving existing welfare dependants to self-sufficiency through work. The development of employability skills became vital for the success of the welfare program, pushing education and training issues to the forefront of the welfare reform debate (Zargari, 1997). Various programs emerged to help former welfare recipients acquire job skills, reform their work attitudes, and find and retain employment. The achievement of this goal depends on the ability of welfare-to-work agencies to develop placement opportunities with public agencies, profit, and not for profit organizations, and on their ability to establish mutually beneficial relationships with those agencies and the welfare recipients. Evaluation reports on the welfare reform measure program impacts on employment and receipt of welfare benefits, counting as successful programs that moved recipients from welfare to work (Orr, 2001). Recent government reports, for example, state that the USA has made great progress in the implementation of the welfare-to-work reform, concluding that with the passage of PRWORA, welfare has been successful. As president Bush said in his speech on February 26, 2002 "Doors of opportunity that were shut and sealed have been opened – in no small measure because of the efforts of welfare recipients themselves. Even those who raised doubts about welfare reform must concede that millions of mothers previously dependent on welfare have proven themselves capable of holding jobs". However, literature to day is still scarce on what impact and consequences programs have on the welfare recipients, their perceptions of the process, and their standard of living. New welfare to work programs simply demand that the individual develop a new identity, way of life and knowledge without regard to their varied and unique life experiences, present emotions, and attributes such as race, class, and gender, or other aspects of their social world (Kilgore, 2001). Ignoring that behaviors are "acts-in-context" (Souders & Prescott, 1999) weakens our perception of the challenges that learners face in developing new attitudes, skills, and behaviors. This is a cue that current welfare-to-work practices are insensitive to fundamental ethical principles such as competence, integrity, professional responsibility, nondiscrimination and respect for others, and concern for others' welfare.

This paper explores the impact of a lack of sensitivity to the ethical issues that surfaced in a specific welfare-to-work program on participants' perceptions, self-esteem, motivation, and the implications for program planning, curriculum design and implementation. The ethical issues to be discussed are divided into four areas: (1) Professional competence and accountability issues; (2) Participant-provider relationships; (3) Interagency issues and conflicts of interest; and (4) Curriculum design issues. The discussion is preceded by a philosophical review of the concept of ethics to underscore the importance of ethical thinking and decision making to professional conduct and to human welfare. A brief description of the program and the data collection method follows. Finally, the implications for program planning, curriculum design, and implementation are discussed.

Defining Ethics

Ethics or moral philosophy is the study of right and wrong conduct. Contemporary philosophers have divided ethics into three areas: metaethics, the study of the origin and meaning of ethical concepts; normative ethics, the search for ultimate criteria/moral standards that regulate proper behavior; and applied ethics, which examines controversial issues like euthanasia, animal rights, prenatal issues, environmental ethics, etc. The boundaries between these areas are not clearly delineated, and an ethical issue may be a topic of more than one area. The ethical issues that surfaced in our specific welfare-to-work program belong predominantly to the domain of normative ethics. Normative ethics is subdivided into virtue theory, nonconsequentialist theory, and consequentialist theory. The virtue theory emphasizes moral education and stresses the importance of developing good habits of character, such as, self-respect, honesty, wisdom, patience, courage, stamina, and generosity. The nonconsequentialist theory bases morality on principles of obligations and duties to ourselves and to others, and implies that consequences are

not as important as the moral nature of the deed. Duties to oneself, for example, include self-preservation, pursuing happiness, and self-development (Herdt, 2001). Duties to others involve benevolence, fidelity, not harming other individuals, improving the conditions of others, acknowledging other people's rights of life, freedom, and pursuit of happiness (Wood, 1999; Herdt, 2001). Political duties include observing the laws and social life (Wolfe, 1999). The consequentialist theory focuses on the consequences of our actions for us and/or for other people, measuring right and wrong actions by their favorable or unfavorable outcomes (Hatcher & Aragon, 2000). In the light of this, we will provide examples of how the basic principles of normative ethics were violated by program providers and how this affected welfare participants.

The Local Program and Method

The welfare to work program we evaluated recruited participants, who have been on welfare in the recent past with the goal to move them into entry level positions with local law firms by providing a training program, internship experience, job placement, and a personal mentor. The service provider hired various vendors to train participants on interviewing and presentation skills, work behaviors, literacy, computer, and basic legal terminology. Criteria for admission in the program were a negative drug test, a high school diploma or GED, successful completion of the Test of Adult Basic Education (TABE test), and a personal interview score sheet. Participants were referred by local one-stop agencies, which provide employment services and handle cases for welfare recipients, or by welfare recipients' caseload managers. Sixteen participants, two males and 14 females of Hispanic and/or African ethnicity, were selected for the program. Participants had varied educational and employment backgrounds.

Participants were required to attend a 16-week mandatory training orientation that included a curriculum designed by a local community college vendor. The curriculum design included topics in life skills management, keyboarding, math, and literacy/grammar. Students were required to be in attendance Monday through Friday 8:30 AM- 4:30 PM. The program offered payment to students for program participation. Upon completion of the program, participants were guaranteed an entry-level placement in a local law firm. Participants were to be assigned mentors at the law firm where they were placed.

Method

A case study method was used to collect data (Yin, 1993). Data was collected through observation of learners and instructors in the learning context, and of learners and program planners outside the learner context. Structured interviews were conducted with the majority of the learners. Data analysis was conducted through review of transcripts, reflections on field notes, and discussions that occurred regularly between the researchers.

Discussion

To discuss the ethical issues we compared actual with desired program outcomes to identify gaps between them in terms of provider's ethical behavior, and to suggest some directions for welfare to work program planning.

Professional competence and accountability issues

Professional competence is a complex and multifaceted concept, which incorporates four core components: knowledge competence, functional competence, behavioral competence, and ethical competence (Cheetham & Chivers, 1996). These components are interrelated and dependent on each other. Knowledge competence is the possession of work-related knowledge and the ability to apply this knowledge into effective use. Functional competence is the ability to perform work-based tasks to produce specific outcomes. Behavioral competence is the ability to behave appropriately in work related situations. Ethical competence is the possession of appropriate personal and professional values and the ability to apply them effectively in

professional settings. The ethical issues that we identified in professional competence fall under the category of functional competence, behavioral competence, and ethical competence. For instance, partners were not in time for their appointments. When they were late they were disruptive. Providers constantly promoted professional behavior and a dress code as a must for success on behalf of the welfare participants, while violating the same norms, which resulted in their failure to model the desired behavior and attitude. Providers often took participants from their classes for administrative and organizational reasons while insisting that attendance and participation was vital for success. This interfered with participants' learning and devalued the learning and training process.

Participant-provider relationships

Administrative practices of welfare agencies have a powerful impact on welfare clients (Anderson, 2001). The success of welfare reform depends on the ability of the welfare-to-work agencies to place welfare clients in jobs leading to self- sufficiency and economic viability, to act in their favor, and to build rapport with them. Instead, program providers tend to see, though unconsciously, welfare clients as responsible for their economic situation (Lent, 2001). Participants shared they were treated as "nobodies" by people who looked down on them because they did not have respect for them. Providers did demonstrate a very low opinion of the participants and never missed an opportunity for a negative remark. This stereotypical view of participants' environment, life-style, and experience biased providers' decisions and judgements, which decreased participants' motivation and willingness to participate. Participants were treated as irresponsible and immature regardless of whether they were or not which demoralized them. Such treatment resulted in loss of hope and trust, and low self-esteem, which were contrary to the program goals. Dirkx (2001) expressed concern that adult educators in their practice often ignore the personal or emotional issues adults bring to the educational setting. They consider these emotions and issues as "baggage" or "barriers" to learning. The powerful role that emotions and feelings can play in ordinary adult learning experiences is often lost. Dirkx (2001) argues that personally significant and meaningful learning is fundamentally grounded in and is derived from the adult's emotional, imaginative connection with the self and with the broader social world. The broader social world for welfare recipients is the one created by program providers. This is the world where the powerful and privileged are partnered to serve a marginalized population that they are unacquainted with. Participants felt the lack of respect on behalf of the program staff and this complicated their freedom of expression. They complained that the planner's direct contact had no experience dealing with people on welfare and that she needed lessons in "people skills". Two said they had to confront her and remind her they were adults. Dealing with the direct contact often made participants uneager to attend class or bring necessary concerns to the front. The unstable economic situation of welfare recipients makes them vulnerable to the whims of program planners (Lent, 2001), and it is easier for them to give up rather than go through humiliation.

Interagency issues and conflicts of interest

The effective operation of programs for welfare recipients depends on coordinated activities of interorganizational networks and the motivation and commitment of their personnel (Jennings & Krane, 1998). It implies a mutually beneficial relationship between agencies. Welfare reform has failed to achieve its goals because the critical role of an adequate and functional service delivery network of organizations has been underestimated (Jennings & Krane, 1998) and critical implementation and management issues have not been considered a central component in the policy design.

Five agencies were involved in the design, delivery, and implementation of this program. Weak partnerships and communication breaches resulted in poor administrative decisions. For instance, a fundamental program component, paid internships for each participant, did not materialize due to not communicating directly with the firm decision makers. This did not detour the service provider from publicly stating that internships did exist. Often there were issues with paying participants on time, securing bus passes, and in negotiating personal and program

conflicts, all of which were responsibilities of different agencies that had failed to communicate effectively and efficiently with each other. All this at the expense of the participants: one participant became homeless, one dropped out of the program, two were labeled as problems, and a lot of others experienced financial difficulties. By the conclusion of the program some participants still did not have job or internship placements as promised by program planners at the beginning. Some feared that the time devoted to the program had been wasted and that they had been lied to.

Curriculum design issues

Biased perceptions from planners about what welfare recipients are caused the program design to be lower level, and decreased participant motivation for participation. Participants felt stereotyped, degraded, and lost trust in the program resulting in less active engagement with the materials. For example, data (results of the TABE tests and focus group discussion) was collected on the pretense that it would be used (but was not used) to inform design decisions. Most of the participants had some college and employment experience and they felt that the curriculum did not challenge them and was not directly useful in their future placement in a law firm. One participant had previously begun a legal studies program in a local college. Another had completed an internship with a local bar association, and a third one had an associate degree in paralegal studies. The majority of participants conversed about the uselessness of the grammar book given to them and their disdain for having to participate in a mandatory literacy class. Several participants stated the curriculum was "stupid and time wasting", and that the staff treated them as "retards". Participants agreed that the program was unorganized at more than one time during the 16 weeks. When asked how to improve the program, some participants felt if the planning committee should have included previous welfare recipients so that more of their concerns would have been addressed and there would have been a better understanding of the issues that complicate a transitioning welfare recipient's life.

Implications and Recommendations

Employing an ethical perspective to viewing problems could offer a more constructive approach to the planning, design, and delivery of welfare to work programs. A clear understanding of the occurring ethical problems could ensure that important issues are not overlooked. This could help providers accomplish their goal of creating self-disciplined, self-directed, and self- sufficient participants.

For welfare to work program planners and providers an ethical perspective suggests that addressing service delivery and management issues must be an indispensable part of their policy. If they are to succeed, providers must be attentive and responsive to participants' needs and concerns. The interaction among stakeholders, welfare service providers and welfare participants must be built on the principle of interdependency, collaboration, and the underlying assumption that all partners should receive what they need.

Regard for the learner's socio-cultural context is vital to ensuring effective pedagogical techniques and program delivery methods. Omitting these contexts is a reflection of the narrow lens used by the privileged and powerful program planners. From a person-centered perspective on welfare-to-work services, Lent (2001) argues that if potential clients are invited to planning sessions, if they are asked for input on the design and implementation of welfare programs, this will lead to a highly successful environment for learning and risk taking. Getting to know their clients could educate the powerful and privileged program providers and planners about the marginalized population they serve and end the vicious practice of creating undue stereotypes. This in its turn could foster self-esteem and pride in the welfare participants. Finally, the teaching styles of educators who teach the courses should be assessed and appropriate professional preparation based on the identified needs and gaps should be provided. Banal and trite it may sound but those who claim that their primary interest is helping the less fortunate should adhere

to and advocate ethical behavior. Failure to do so will perpetuate the inefficiency and ineffectiveness of the welfare-to-work initiative.

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REPORT OF RESEARCH: ADULT LEARNING STRATEGIES AND SETTINGS USED TO ACQUIRE SPECIALIZED PROFESSIONAL KNOWLEDGE

Kevin J. Jones

Abstract

The purpose of this study was to describe the context, setting, and learning strategies employed by both novice and experienced clergy seeking to develop pastoral capabilities. Using a case study method, a thorough description of the learning processes occurring within an organizational social group was described. The case focused on a group of African- American clergy from the African Methodist Episcopal Church (AMEC).

The findings confirm that AMEC clergy have identifiable and describable strategies for learning the professional capabilities to pastor, both prior to and during service in the role. Other findings include:

- The organizational context defines expectations for AMEC clergy;
- Learning strategy is constructed after one's personal expectations and organizational/local church expectations have been considered;
- AMEC clergy develop capabilities in either formal, nonformal, or informal settings;
- AMEC clergy learn from personal experiences with people and learning from accomplishments as well as mistakes made.

A conclusion drawn from this study is that learners do have individual strategy preferences, but it is the organization that strongly influences the strategy choice. In other words, the learner must modify his or her learning approach to fit the learning approaches valued by the organization.

Introduction

Members of the clergy may be characterized as professionals (Schon, 1983). Among the various professional roles that clergy serve includes the leadership role of pastor. A pastor can be described as the leader of a church organization who is responsible for the operation of a church or church organization. Clergy serving as pastors have specialized knowledge that distinguishes their work from other clergy professions found in the church organization. Learning to perform proficiently in these roles represents a challenge for clergy seeking the specialized knowledge associated with the role.

African-American clergy, like other clergy, face the challenge of developing professional capabilities necessary to serve in the pastoral role. Due to various historical, cultural, and social factors, this challenge may be different from those in other ethnic groups. This difference is even more pronounced if a pastor serves in an African-American controlled church organization as a result of historical and cultural factors. One example of an African-American controlled church organization is the African Methodist Episcopal Church (AMEC). The AMEC's rich tradition and history make it one of the truly unique institutions in African-American culture. A problem experienced by AMEC clergy and the subject of this study was how do clergy develop capabilities for the pastoral role without guidelines for preparation for the role. It is within this context we examine how clergy professionals acquire knowledge for the role of pastor.

Purpose and Research Method

The purpose of this study was to describe the context, setting, and learning strategies employed by both novice and experienced AMEC clergy seeking to develop pastoral capabilities. Using the descriptive data as a support, suggestions are made to enhance the learning environment for AMEC. The goal was not to create generalizable data but to generate information about an under-researched learning context.

The research design uses a case study method to examine the process of how clergy acquire needed knowledge for the professional role of pastor. The case under study is the organizational and learning context in one AMEC annual conference, within a single AMEC episcopal district, located in a large metropolitan United States city. Three case study methods were used to collect information: observation, interviews, and document reviews. The researcher served as a participant observer, collecting the data qualitatively through interviews, observation, and document review.

Findings

This investigation sought to understand the learning strategy used by clergy. The term learning strategy is operationalized as intentional, conscious efforts to attain information perceived by the learner as desired or needed. It is used to describe the process used by a learner to acquire information. These efforts include learning-to-learn and self-directed efforts across various formal, informal, and nonformal settings. The findings confirm that AMEC clergy do have strategies for learning the professional capabilities to pastor, both prior to serving in the role and while in the role. Further, within the AMEC, there is a process for learning that is identifiable and describable.

Expectations and Knowledge Areas

The finding from observations, interviews, and document reviews is that the organizational context that defines expectations for AMEC clergy. These expectations influence and subsequently impact choices for learning strategy. Expectations while communicated in various ways are sometimes not clearly communicated. The expectations communicated or not communicated from the organizational context affect every aspect of the clergy's participation within the organization, hence influencing the learning strategy selected. These expectations are given through direct communication and indirect communication.

Direct communication of expectations comes from various sources including the clergy's supervising pastor, congregational members, peer clergy, family members, and AMEC leadership (e.g., bishops and presiding elders). Direct communication is given on every aspect of the clergy's ministry. This communication may come in the form of counseling, feedback, or direct criticism. Frequently, constructive feedback, developmental feedback, or simple criticism is given privately from multiple sources. This feedback seems to influence choice of learning strategy.

Indirect communication comes from the models observed and publications that communicate general information about the AMEC context. For example, a non-pastoral ordained elder is exposed to many pastors performing the pastoral role. These repeated observations directly communicate the "right way" to perform. Indirect communication is a result of exposure to communication that may not be targeted directly at the clergy learner.

Another area that is influential on strategy choice and is related to organizational expectations is explicit and implicit knowledge. Explicit knowledge refers to information about the organization that is clearly stated or observable. Information found in the AMEC published "Doctrine and Discipline" would be an example of explicit knowledge. Clergy are expected to be aware of this information. Implicit knowledge is information that is not plainly seen or understood. For example, being a "good follower" is implicit knowledge that can make or make one's clergy career. Understanding both the explicit and the implicit information is essential for developing pastoral role capabilities. The challenge for clergy seeking pastoral professional knowledge is understanding how to acquire the explicit and implicit knowledge necessary to successfully perform in the role.

Clergy Proficiency Areas

Another key finding is that the AMEC organization has definable expectations for novice and experienced clergy to demonstrate if they are to serve in the role of pastor. The organizational capability expectation influences the priority and focus of a clergy's learning strategy. The organizational expectation is articulated through AMEC leadership and the local church congregation. Interviews with pastors and elders support there are core capabilities that clergy seek to develop for the pastoral role.

Core capabilities may include preaching, education, administration, and pastoral care (Champion, 1992; Sawchuck & Heuser, 1993). While there are numerous capabilities and categorizations that can be considered, this study identified several categories of capabilities from observations, interviews and literature review: These capabilities observed are described in Table 1. In essence, these capabilities represent the professional knowledge expectation for the AMEC pastoral role.

Table 1 Pastoral Capabilities

Capabilities	Description	Where the Researcher Observed the Capability Performed
Preaching	Delivering sermons and messages for the congregation. Learning the worship service.	Worship services AMEC organizational meetings
Teaching	Providing various forms of education form the pulpit, in Sunday School, and in other educational venues.	Worship services Local church meetings AMEC organizational meetings
Caring/ Counseling	Helping people to manage various life situations and providing them with care.	Worship services Local church meetings Hospital visitations
Administration/ Business Management	Running the local church organization, including meeting facilitation and management.	Worship services Local church meetings AMEC organizational meetings
Leadership	Serving as the catalyst to accomplish the desired ends of the church and represent the community of faith.	Worship services Local church meetings AMEC organizational meetings

Given the above capability requirements, the novice and experienced clergy turn to various learning strategies to acquire both explicit and implicit knowledge needed to support proficient performance. An interesting finding is that the organization emphasizes certain capabilities over other capabilities. The emphasis means there is direct communication and explicit information made available for learners to develop the capability. For example, preaching is the major capability emphasis while other areas receive less organizational emphasis. In contrast, learning the caring/counseling capability requires a clergy to work with indirect communication and implicit information. Interestingly, the clergy performing in the role of pastor still needs to demonstrate competence in all the capability areas to be considered a proficient pastor.

Learning Strategies Applied

Given the reality that clergy needs to be proficient among the range of salient capabilities, he or she must select from various learning strategies. Based on interviews, observations, and document reviews, several formal, informal, nonformal strategies are found used to acquire necessary knowledge. Table 2 lists the salient strategies identified from the clergy studied.

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Table 2 Learning Strategies

Formal Learning Strategies	Nonformal Learning Strategies	Informal Learning Strategies
Seminary/Bible College Attendance	Church-Based Experiential	Mentoring
Undergraduate/Graduate College Attendance		Resourcefulness
External Training Attendance		Developing Relationships
Church-Sponsored Educational		Observation
		Spirituality
		Dialogue

Formal learning is education from an institution that typically occurs under the direction of an educator and may provide credit or degrees (Coombs, Prosser, & Ahmed, 1973; Courtney, 1991; Merriam & Cafferella, 1991, 1999). Formal learning is encouraged by the organization. Explicit information and direct communication support formal learning. In other words, formal learning as a strategy is the most supported strategy by the organization. Clergy are told early in their tenures that they are expected to continuously learn through formal means. The issue that emerges is that both novice and experience clergy do not feel that formal learning fully addresses their learning needs. For example, while seminary is virtually required for clergy seeking to pastor, it is believed by participants in this study that seminary does not prepare for the pastoral role. The perception is that seminary does provide some useful learnings, but does not prepare the clergy for the pastoral role. Given this reality, clergy tend to look toward other means of learning to gain the capabilities needed to perform effectively in the pastoral role.

Informal learning strategies are everyday living experiences from which something is learned that are primarily directed by the learner (Coombs, Prosser, & Ahmed, 1973; Courtney, 1991; Merriam & Cafferella, 1991, 1999). There are many of these strategies used by clergy to gain the required pastoral capabilities. The informal learning strategies are the most useful to both novice and experienced clergy. The best part of informal learning strategies is they are encouraged by the organization and generally accessible to clergy. The problem with informal learning strategies is the inconsistent level of preparation that this strategy provides. Informal learning strategies are dependent on the clergy's learning to learn capability. A proficient learner will derive significant learnings from informal learning. A less proficient learner may be hindered by a setting that requires learning to learn capabilities. An interesting dichotomy is that the AMEC organization seems to emphasize formal learning but the majority of learning strategies used to gain capabilities are informal learning strategies.

Nonformal learning is organized and semi-organized education outside the formal system (Coombs, Prosser, & Ahmed, 1973; Courtney, 1991; Merriam & Cafferella, 1991, 1999).This form of learning is found at the local church were experienced and novice clergy worship and work. Nonformal learning has many different forms within the AMEC. Clergy will have many different experiences depending upon variables including church size, presiding elder expectations, and primary church mission and focus. Virtually all capabilities may be attained through these means

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but again the variation in these experiences is significant. This variation means that some will have significant learning experiences while others will have limited learning experiences.

Conclusion

This study identified previously undocumented processes for acquiring capabilities for pastoral ministry. It contributes to the body of knowledge about:

- The settings in which adults learn (e.g., formal, nonformal, informal);
- The learning strategies adults employ to gain capabilities for professional roles.

Using this data, the AMEC can develop enhanced processes to aid clergy in developing needed pastoral capabilities. Further, the findings of this study can help individual AMEC clergy to identify strategies needed to acquire the professional knowledge to serve in the pastoral role. Finally, the information generated can be used by other church organizations to assist their clergy in developing pastoral capabilities.

The findings from this case study show that learning strategy is an identifiable component of clergy learning. In the social unit examined, clergy use multiple strategies to gain desired knowledge for the role of pastor within the various formal, nonformal, and informal settings found within the AMEC district studied. The challenge for this group of clergy is determining the appropriate strategies to develop capabilities necessary for the pastoral professional role.

The findings support the assertion that there is an identifiable process that clergy participate in to learn pastoral capabilities. This process involves multiple steps including individual learning preference, organizational expectation, supervisory expectation, and congregational expectation. The key to the process is the expectations as they influence learning strategy choices. The individual preferences, along with the expectations, direct the learner to the sanctioned professional knowledge that can be described as capabilities. These capabilities are seen as the necessary skills, knowledge, and abilities that clergy must demonstrate to serve in the pastoral role.

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RESIDENTIAL LEARNING: A SAFEHOUSE FOR STUDY AND GROWTH

Carole J. Kabel

Abstract

In June 1998, two life-changing events occurred, affecting me profoundly; I began a doctoral program and I was diagnosed with breast cancer. A major requirement of the program was a two-week residency, each year for the three years of the program. I began the first residency a week after surgery and two weeks before I was to start chemotherapy treatments. The impact this residential experience had on me and, as I was to discover later, on others, was so intense and emotional, that it became the topic of my research and consequently, of my dissertation. The purpose of my research was to discover the affective impact a residential learning experience had on the participants of a graduate degree program. My heuristic study related my thoughts, feelings, perceptions, etc., regarding my own residential learning experience, and through interviews, the experiences of others.

After the data was collected and analyzed, eight themes emerged. From these I concluded that residential learning did indeed impact its participants and that learning in residence enhanced both the cognitive and the affective domains. The findings of this study indicated that forming and building relationships, formal and informal learning, and individual change does occur during a residential experience.

Introduction

I embarked upon a three-year doctoral program in adult education at National-Louis University located in Chicago, Illinois, in June 1998. A two-week residential experience (called a summer institute), each year for the three years of the program, was one of the requirements. I began the residency three weeks after being diagnosed with breast cancer, one week after surgery, and two weeks before I was to start chemotherapy treatments.

Residential learning – until I began this adventure called a doctoral program, I had no idea what it was, what it meant, or how it would affect my life and the lives of fourteen others that I shared this experience with. We were known as Cohort II, fifteen adult students thrown together sharing rooms, toilets, showers and computers. We ate together, slept, studied and played together. We borrowed from each other toiletries, computer discs, coffee, pens and pencils, Kleenex, books, paper, beer and wine.

We worked in groups and individually, gave each other advice and support; we shared stories, life histories, and our philosophies about everything and nothing. We gathered in our rooms, the classrooms, around a campfire, computer lab, dining hall, local tavern, and on the pier overlooking the lake. We wrote papers, read books and articles, sang songs, listened, climbed ropes and ladders, danced, read each other's papers, and discussed.

We questioned, we learned, we shared, we trusted, we laughed and cried together. We were only together for two weeks, but something incredible happened; we bonded. For me, those fourteen colleagues became my cancer support group. I discovered that in those two short weeks, we truly cared about one another. That first two-week residential learning experience, I believe, helped set the tone for the three years of intense study and research that followed.

Two other things occurred during that first summer institute; I began to write poems and I took pictures with my new camera, documenting our experiences. The first poem I wrote was funny and reflected something that was exclusive to Cohort II, something that only we shared – the green Jell-O that was served daily in the cafeteria. Another was written for my new friends in Cohort II who seemed to be uncomfortable facing my openness to my cancer. It was my way of

saying, "Don't be afraid." My poem writing and my picture taking continued throughout the three years of the doctoral program.

Beginning with that first summer institute in June 1998 and continuing throughout that first year, I had numerous informal conversations with my cohort members about the effect the program and the residential experience had on them. I began to think about this incredible phenomenon called residential learning and the impact it made on its participants, on their learning, their development, and their growth.

I did a cursory search for information and found that the majority of articles about residential learning were in the business literature, describing weekend seminars, retreats, business meetings, and three-day conferences. Only a handful of authors had addressed learning in residence related to the field of adult education, and very little had been written about it recently. I defined residential learning as an intense period of time that participants spend together, 24 hours a day, as part of a graduate degree program. The length of the residential experience may vary from a weekend experience to several weeks in residence.

The major bodies of literature that helped inform my study were from three authors whose works were from the 1950's, 60's, and 70's. These were Royce Pitkin, Robert Schacht, and Cyril Houle, all educators who believed in and wrote about, learning in residence. My study, written more than thirty years after their publications, not only revisited their initial findings, but also supported and reaffirmed what they concluded. In addition, my research brought a new dimension to theirs as first, it was concerned with the affective dimension of residential learning, and secondly, it presented the voices of adults participating in such an experience. I also researched the history of residential learning, literature on the importance of the affective domain in adult learning, and recent research on residential learning (Fleming, 1996).

My interest in residential learning became my passion (and still is) and thus my passion became the topic for my study. I decided to explore and tell how I felt about my residential experience, to find out how others in my cohort felt about their learning in residence, and incorporate my poems and my photographs with these stories. Parker Palmer (1998) wrote about "subjects that chose us" (p. 25), and I felt that my research topic, chose me.

Purpose of Research

The purpose of my study was to discover the affective impact a residential learning experience had on the participants of a graduate degree program. I hoped to discover the role the residential learning experience played in bringing our group together, and how influential it was to the cohesiveness and bonding of Cohort II. I was curious as to what role a residential experience played when a participant was going through a life-changing event, or in triggering such an event. I wanted to know how important a residential experience was and is, to the learning, growth, and development of the participants. I wanted to find out if learning in residence had the power to change or transform those who experienced it.

Methodology

My research was a qualitative study and the paradigm I worked from was the interpretive, focusing on how people make meaning of their experience. I used Clark Moustakas's (1990) method of heuristic research, which is a form of phenomenological inquiry that brings to the forefront the personal experience and insights of the researcher. I related my thoughts, feelings, perceptions, etc., regarding my own residential experience, and I also interviewed others in the program concerning their residential experience. My data included looking at my own experiences, the experiences of others, my poems, and my photographs.

My own residential learning experience was central to the study. I was the primary participant, using my own experiences to frame the experiences of others. Beside myself, I interviewed four

of my fellow doctoral students from Cohort II and, in addition, I also conducted a focus group with three other cohort members who stayed at my house each weekend we met during the three years of the program.

Each interview session was tape-recorded and was transcribed personally by myself. My data collection also included the notes and observations I made after each interview, my poems, and all the photographs that I had taken throughout the three years of the program.

The data was analyzed using a process called thematic analysis; the themes were developed by using the inductive or data-driven approach. As I compared and contrasted the first set of data with the next, then the next, and so on, common themes or patterns became evident. These themes were based on concepts that I brought from my personal experiences, from the literature I reviewed, and from what emerged from the data.

Findings

When all my data was collected, analyzed, and organized, eight themes emerged; 1) Anxiety and Anticipation Coming into the 1st Summer Institute, 2) Importance of Setting or Environment, 3) Handling Power, Crisis, and Conflict, 4) The Importance of the Curriculum, 5) Finding Support, 6) Independence, 7) Learning, and 8) Transformation.

Anxiety and Anticipation Coming into the First Summer Institute

Where will I be, Who will I see, And will they like me? Even though we were all adults, we had the same questions and apprehensions any young child would have on their first day of school. We were nervous, wondering who our roommate would be, asking, would we fit in, could we keep up with the rigor of a doctoral program, did we make the right decision in choosing this program and this university? In addition, many of us were apprehensive about being away from family and/or work for two weeks. For me, it was dealing with issues brought on by just being diagnosed with breast cancer.

The summer institutes were held at George Williams College on picturesque Lake Geneva, in Williams Bay, Wisconsin. Participants arrived at the first summer institute tired, hassled from traveling, guilty about what and whom they had left behind, apprehensive of the unknown, and many of us came in with our own additional personal problems and/or baggage.

The majority of these fears dissipated as we checked in and began to meet and talk with our new colleagues, discovering that we all shared the same concerns and questions. And as the days went by and we became immersed in our learning and in getting to know each other, the anxieties and anticipation that we had coming into that summer institute were all but forgotten.

Importance of Setting or Environment

Mornings on the pier, Walks alone or with a friend near, Evenings out enjoying a beer. George Williams College (GWC), built in 1886 as a training and retreat center for YMCA senior executives, was old, with sparse accommodations, and facilities typical of a child's sleep over camp. As adults, I wondered how we were going to manage. We not only managed, but the rough, sparse facilities and amenities helped us to bond. GWC grew on us. After the first summer institute we began to appreciate its landscape, lake, and buildings. Old became quaint, homey, and comfortable. And in retrospect, we realized how important this setting was for our learning, bonding, coping, and emotional state.

The first thing nearly every one of us did when we got there was complain; sparse accommodations, no warm blankets, uncomfortable beds, too much walking, cafeteria-like food, etc. And whom did we complain to – first to our roommates, then to each other. We commiserated, began to find humor in our situations, and without even knowing it, we were not

only beginning to bond, but admitting that things were not really that bad. Right from the onset, we became a cohort, united in a common cause – to make the best of our situation. Our relationships with one another and our consequent bonding were accelerated because of our shared residential experience.

Although we began to feel more and more comfortable in our surroundings with each passing day (we were adjusting), it wasn't until coming to the second summer institute that we really appreciated and looked forward to George Williams College and what it had to offer. It was like coming home; to the lake, pier, trees, walking paths, quaint old houses and meeting rooms, shared mealtimes, and even the neighborhood taverns, and we returned eagerly, with shared memories. We had connected with our surroundings. Dealing with housing and environmental problems each year had helped us to bond.

Handling Power, Crisis, and Conflict

Crisis, conflicts, problems galore, Power struggles governance, hear me roar, If this stress continues, I'm out the door! It's inevitable that when you put fifteen adult students, virtual strangers, together in a confined environment, there will be power struggles and conflict. We faced many challenges, including inadequate housing, plumbing problems, governance issues, and personal crises. Our cohort, working as a supportive community, discovered that many times it was conflict that made us work together as a team.

Living together in residency helped us face many challenges by giving us the opportunity and the time to really get to know one another, to listen to each other's voices, to work through our problems together, and to offer each other support. Problems were worked out through discussion, through sharing personal thoughts and feelings, and in many situations, through humor. The residency helped to ease tensions by providing time, space, pleasant surroundings, and a more relaxed atmosphere, making the whole experience more low key, with less anxiety.

The Importance of the Curriculum

Chanting, singing, Banging on a drum. Life history, rope climbing, This is dumb! The nature of the curriculum, (writing our life stories, reflection, outdoor leadership school) was crucial to the bonds that formed during the first summer Institute. The part the residency played allowed us to do that in a setting and manner that was conducive to our learning. What better way to critically reflect than sitting on a pier on a lake, or rocking in a rocking chair on a spacious veranda, overlooking the water. Being in residence also allowed us to continue our class discussions with others over lunch, in our rooms, in town at night, or just walking around the college grounds.

The curriculum also included many activities that asked us to be creative, allowing us to use art, music, poetry, etc. Although many complained at first, they later began to enjoy this new way of learning and sharing. Our creativity flowed. The residency experience provided us the time and space to be creative, to share our past experiences with each other, and to get to know one another.

Finding Support

One for all and all for one, We'll be there for each other until everyone is done. Call it helping, caretaking, empathizing, or caring, very early in the program we were there for each other, lending support in various ways, including personal, technological, and academic support. This support was readily available during all three of our summer institutes, mainly because we were in residence. There was always somebody around to talk to, to share or commiserate with, or to study, discuss, and learn with. Whether it was in the computer lab, the dining room, the classrooms, the dorms, or on the grounds of the college, you could always find someone ready, willing, and able to offer any kind of support that you needed at the time.

Because we were with each other twenty-four hours a day, we got to know each other faster and on a more personal level, therefore we were more likely to offer support and help one another. With that support and help came a special bonding and respect for each other. And for me personally, Cohort II became my cancer support group.

Independence

Two weeks away from the office, kids, laundry, and dishes. I feel like I've just been granted three, life-changing wishes. Living in residence, away from our "other lives," provided the cohort the time to get to know one another, to form relationships, to focus on the program, and to concentrate on the assigned readings and papers without interruptions. Our rooms and meeting areas had no televisions, phones, fax machines, or daily newspapers.

The residential experience allowed me, not only independence from my job, but also independence from doctors and hospitals, putting me once again, in control of my own life. To many of us, this independence, being away for two weeks, immersed in our studies, each other and ourselves, was a luxury, and part of the "magic" a residential learning experience provides.

Learning

We learned in the classroom, computer lab, hallway, on the pier, In the dinning room, around a campfire, and over a beer. When Roger Hiemstra (1991) described a learning environment, I believe he could have been writing about Cohort II and our residential learning experience. He wrote, "A learning environment is all of the physical surroundings, psychological or emotional conditions, and social or cultural influences affecting the growth and development of an adult engaged in an educational enterprise" (p. 8).

The residential experience proved to me and confirmed what I had always thought, that learning can take place not just in the classroom, but outside of the classroom too, and that it is most effective when it takes into account the whole person. Our residential learning experience did just that. It spoke to our aesthetic side, giving us the opportunity to express ourselves using music, art, poetry, technology, and the like. The faculty and the curriculum took into account the many different learning styles of adults and lessons and activities were planned that reflected this diversity.

Being in residence made it easier to do this, as it offered the space, time, and environment necessary to carry out these informative and fun, lessons and activities. The academic learning that took place during the three years of our program was intense, informative, and invaluable. Much of this learning took place during the summer institute. Being in residence also allowed for more informal or incidental learning, as we were able to dialog with others in the cafeteria, computer lab, on the pier, in our rooms, on the patios, or just out walking, etc. Being in residence, our emotions and our senses were heightened; we listened, discussed, wrote, drew, sang, participated in activities that were both mental and physical, and from it all, both individually and collaboratively, we learned.

Transformation

I began in a cocoon hanging on to a tree, I turned into a butterfly, free to be me. I, along with many of my colleagues, discovered the power that learning in residence can have – the power to change or transform the participants. Whether we changed personally, professionally, spiritually, and/or emotionally, all the aspects of residential learning that I have written about (the environment, being independent, receiving continuous support from others, learning outside of the classroom, etc.) contributed to this transformation, and in some instances, made it possible.

As several of the participants reflected, it was during the residential experience that they began to have a change in perspective, which led to a transformation. They also said that they didn't think

this would have happened if we hadn't been in residency. This "mystery" called residential learning is a powerful thing.

Conclusion

This mystery of how and why learning in residence impacts the participants is difficult to name, to pinpoint, and to answer. It's not just one thing, it is a combination of many factors that contribute to the success of a residential learning experience. These factors have been discussed in this paper; it's the setting or environment where the residency takes place; it's the curriculum, the subject matter and how it is taught; it's being away from family, job and/or other daily commitments; and it's being able to have a conversation with someone 24/7. It is all this and more.

The findings of my research indicated that forming and building relationships, formal and informal learning, and individual change do occur during a residential experience. I discovered that residential learning did indeed impact its participants, and that learning in residence enhanced both the cognitive and the affective domains.

Implications to the Field of Adult Education

It is my hope that educators, program planners and developers recognize the value of residential learning and incorporate it into their programs, recognizing the impact that the affective dimension can have on the cognitive experience, when participants are in a residential learning environment. Also, that researchers doing qualitative inquiry will acknowledge the benefits and relevance of the heuristic approach, and also recognize how artistic forms of data, like poems and photographs, can influence and enhance the research process.

Finally, I hope my research and my writing will speak to those facing or who have faced, life-changing, soul-searching, critical moments and/or events in their lives or in the life of a loved one, and give them the support, courage, laughter, and hope that they will need to face life and its challenges.

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BATTERER EDUCATION PROGRAMS AND THEIR EFFECT ON INTERNAL/EXTERNAL LOCUS OF CONTROL

Desi Larson, Donna Galluzzo, and Reid Stevens

Abstract

The purpose of this study was to explore the effects on internal/external locus of control using different models of batterer education for participants in batterer education programs in the state of Maine. Although batterer education programs are growing in number in this country, there is little research that documents impact of participation. Findings based on pre-test data indicate that the strongest predictor variable for how batterers respond to internal locus of control items on the scale used was the site of administration, followed by whether or not this was the first time the respondent had attended a batterer education program. The unexpected finding that there are already significant differences in scores between sites even before the participant has begun the program has presented an interesting challenge to the researchers. Perhaps there are differences in ways that batterers are referred to, or ordered to, participate in programs from community to community. Post-test data are being collected and analyzed summer 2002, comparing these data with the pre-test data will give insight into effects of batterer education participation.

Introduction

This research focused on a particular personality trait, internal/external locus of control, and explored how participation in batterer education programs (BEPs) might affect internal/external locus of control. Increasingly, it is recognized that belief systems of male batterers, as well as the cultural and social contexts that sustain these beliefs and deter belief change, must be addressed (Russell, 1995). BEPs focus on belief systems in their curricula in an attempt to shift abusive beliefs to more respectful beliefs. Studying internal/external locus of control is one means of addressing belief change (Rotter, 1975).

Domestic violence has a negative and often devastating impact on families and their communities. It has been reported that in one year almost four million American women are physically abused by their partners, and a women is physically abused every nine seconds (Straus, Gelles & Steinmetz, 1980). It has been shown that on their own, punitive and behavioral interventions are inadequate (Dutton, 1988). Common responses to domestic violence arrests include incarceration and, increasingly, judicial orders to participate in batterer education programs.

Although batterer education programs are growing in number in this country, there is little research that documents impact of participation for those involved (Healey, Smith, & O'Sullivan, 1998). There are also a number of philosophies that guide the curricula of these programs, however, there is no research that points to which approach may be most effective in reducing domestic violence. This study includes an in-depth analysis of three batterer education programs with the original aim of exploring which philosophical frameworks are correlated with change in internal/external locus of control for participants. A goal of this study was to help to inform batterer education program development and practice.

Methodology

The impetus for this study comes from the Maine Association of Batterer Intervention Programs (MABIPS). This group consists of representatives of each of the 19 programs in the state as well as from the State of Maine Department of Corrections. BEP educators and coordinators agreed that measuring change as a result of participation is wrought with challenges. However, since some programs directly, and others indirectly, address locus of control in their program curricula,

the MABIPS group felt that studying this particular trait will provide useful information to BEP program staff. A representative from MABIPS then approached the researchers who agreed to pursue the study in concert with the group.

Research Questions

The research questions that guided this inquiry were: (1) What is the relationship between BEP program philosophies and their curricula around locus of control? (2) How do batterer education program participants measure on tests of internal/external locus of control at intake and at the completion of their program? Is there a significant difference in terms of behavior and personality change as measured by an internal/external locus of control instrument for participants at the beginning and ending stages of their participation in batterer education programs? and (3) Is there a significant difference in terms of behavior and personality change as measured by an internal/external locus of control instrument for participants of the different batterer education programs in Maine? Is there any difference of response from batterers based on variables such as age, income, and history of assault conviction?

Data Collection

To address the research questions, data were collected multiple ways: through observation of Batterer Education classes; through curriculum analysis; and by testing participants using Craig's internal/external locus of control of behavior (LCB) instrument (Craig, Franklin, and Andrews, 1984). To gain an understanding of philosophical frameworks, methods, and curricula, six programs (of a total of nineteen in the state), were selected to include a philosophical cross section of approaches, served as case studies. Of these six, three agreed to participate in the LCB testing phase. The original proposal had data collection being conducted in early 2001. However, we encountered some challenges with the internal review process for human subjects research, and this delayed data collection commencement by approximately six months. Observations of twelve 2 ½ hour classes have been completed. Data from observations of BEP classes are currently being analyzed qualitative data analysis techniques that include coding, thematic analysis, and constant comparative analysis. Data analysis on the qualitative observation data is currently ongoing regarding: power differentials, philosophy, curriculum, language use, and locus of control. Curricula have been collected and analyzed. The focus of this discussion is on the data collected using the LCB scale. As this paper is being written, post-test LCB data have begun to come in from the three sites. A total of 126 pre-tests were completed from three programs (see Table 1).

Table 1. Sources of LCB Data

Program	Number of Pre-Tests Completed
Program A	51
Program B	62
Program C	13
Total	126

LCB Scale Data Analysis

All program participants at each of the four sites, who entered batterer education programs between July 2001 and December 2001, had the opportunity to participate in the study. The program administrators administered Craig's LCB scale to the batterers during the in-take process. That is, the pre-test was conducted before participants participated in the program. Individuals were to be tested twice during the course of their participation in a batterer education program: on in-take, and again when they completed the program at 48 weeks.

Preliminary Findings

A total of 126 completed pre-test LCB scales were received and analyzed. Table 2 presents the demographic data collected from the instruments. Most of the BEP participants in this study were between 21 and 29 years old. Nearly half of the batterers reported incomes of less that $14,000 per year. Over half of the participants have not completed high school. Most who completed this pre-test are attending a BEP for the first time, and about half have had a prior assault conviction.

Table 3 provides a broader context for the mean of scores obtained from the batterer sample. A higher score indicates higher measure of the degree of external locus of control. Craig et al (1984) analyzed mean results for university students, nurses, stutterers, and agoraphobics. The mean scores for these groups range from a low of 29.9 for nurses to a high of 39.4 for agoraphobics. It would be expected that the batterers would score on the high end of the scale, and they did, averaging 39.9. This information indicates that the instrument is a reliable one. Reliability analysis of the 17 LCB items also indicates reliability, with Cronbach's $\forall$ = .6748. This measure is considered borderline, given that .70 is seen as the cutoff value for being acceptable, although lower thresholds have been used (see Nunnaly 1978).

Table 2: Demographic Information, n=126

Item	Variable	Findings
Age	<21 years	11.4%
	21-29 years	25.2%
	30-39 years	44.7%
	40-49 years	15.4%
	50+	3.3%
Annual Income	<$9,000	25.4%
	$9,000-$13,999	22.0%
	$14,000-$30,000	38.1%
	>$30,000	13.6%
Last Year in School	<Grade 10	20.0%
	<Grade 10-12	40.3%
	HS or GED	16.0%
	Some college	18.0%
	College Degree	5.7%
First time attending BEP?	Yes	81.3%
	No	18.7%
Prior assault conviction?	Yes	41.8%
	No	58.2%

Table 3. Statistics for study sample compared to four normative groups (after Craig et al 1984)

Population type	Number	Mean
University students	123	28.3
Nurses	53	27.9
Stutterers	70	31.0
Agoraphobics	69	39.4
Batterers – Pre-test	126	39.9

Demographic variables were tested using linear regression to see to what degree they might be predicators for how people responded to those items on the test that indicated internal locus of control: BEP site, age, income, grade level, prior assault, and whether or not this was the participant's first time at a BEP (see Table 4). Based on this very preliminary analysis, it appears that the strongest predictor variable for responses to items regarding internal local of control is "site." In a number of ways this finding is problematic for this study and challenges some of the basic assumptions held by the researchers. Since "site" is possibly a determining variable before the participants even begin the program, then determining differences between sites based on their philosophical frameworks (an original research question) would not be possible from this study. This does indicate that further exploration is warranted and perhaps more demographic questions on the survey would help. It appears, then, that the participants at each site were already different from each other before taking the test. Table 5 presents frequencies of responses for each of the locus of control items on the scale.

Table 4. Variables that Predict Responses to Items

Variable	#1*	#5	#7	#8	#13	#15	#16
Site	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Age	No	No	No	No	No	No	No
Income	No	No	No	No	No	No	No
Grade Level	No	No	No	No	No	No	No
1st Time at BEP	Yes**	No	Yes**	Yes**	No	No	Yes**
Prior Assault Conviction	No	No	No	No	No	No	No

* These numbers refer to the item number on the instrument, see Table #4.
** Barely statistically significant.

Summary

Based on this preliminary analysis, it appears that the strongest predictor variable for responses to items regarding internal locus of control is "site." "1st Time Attending a BEP Program" is a much weaker and statistically barely significant predictor. Correlation analysis found no relationship between the demographic variables (age, income, grade level, and prior assault conviction) and any of the 17 items on the survey. Further statistical analysis will be conducted after post-test data are received during the summer of 2002.

Toward the Future

The unexpected finding that there are already significant differences in scores between sites even before the participant has begun the program presents an interesting challenge to the researchers. Perhaps there are differences in ways that batterers are referred to, or ordered to, participate in programs from community to community?

Implications for BEPs will be clearer after the post-test data are received and analyzed, perhaps providing some insight into effects of batterer education on internal/external locus of control for participants. However, it is possible that different programs are receiving a different sort of client, perhaps through disparate referral mechanisms or community response systems. These are some areas that should be further explored by the BEP administrators and educators.

Table 5. Frequency of Responses to LCB Items, Percents, n=126

Item	Always	Generally	Somewhat Agree	Somewhat Disagree	Never
# 1 – I can see problems before they happen & take action to avoid them. **	6.3	36.5	27.8	23.0	5.6
# 2 – A great deal of what happens to me is probably just a matter of chance.	0	15.4	27.0	29.4	28.6
# 3 – Everyone knows that luck or chance determines one's future.	4.2	6.7	23.3	28.3	37.5
# 4 – I can control my problems only if I have help from other people.	4.8	17.6	17.6	36.8	23.2
# 5 – When I make plans, I am almost certain that I can make them work.**	14.6	28.5	17.9	22.0	17.1
# 6 – My problems will control me all my life.	2.4	2.4	9.7	34.7	50.8
# 7 – My mistakes and problems are my responsibility to deal with.**	42.3	13.8	10.6	12.2	21.1
# 8 – Becoming a success is a matter of hard work, luck has little or nothing to do with it.**	28.6	21.4	16.7	14.3	19.0
# 9 – My life is controlled by outside actions and events.	1.6	4.8	26.2	32.5	34.1
#10 – People of victims of things that are beyond their control.	5.6	13.5	31.0	34.9	14.3
#11 – To continually manage my problems I need professional help.	4.8	13.5	21.4	32.5	27.8
#12 – When I am under stress, my muscles get tight because things are out of my control.	4.8	9.5	19.0	15.1	14.3
#13 – I believe a person can really be the master of their fate. **	23.0	26.2	19.0	15.1	14.3
#14 – It is impossible to control my irregular and fast breathing when I am having difficulties.	2.4	6.3	11.1	25.4	50.0
#15 – I understand why my problems are so different from one occasion to the next. **	10.1	21.0	37.0	18.5	13.4
#16 – I am confident of being able to deal successfully with future problems. **	22.0	26.3	13.6	22.0	16.1
#17 – In my case maintaining control over my problem(s) is due mostly to luck.	2.4	1.6	6.3	23.0	64.3

**Indicates item that measures internal locus. Those without the ** are items that measure external locus of control.

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ADULT DEVELOPMENT FROM THE INSIDE OUT: CONSTRUCTING KNOWLEDGE THROUGH LIFE HISTORY WRITING

Randee Lipson Lawrence

Abstract

Learning occurs through exploring the authentic lived experience of the individual learner. When experience is shared and analyzed in groups, new knowledge is constructed about adult development and learning that transcends existing theory. An inductive approach to teaching adult development and learning through life history is discussed in the paper.

Life history is an inductive approach to adult learning and development that starts with the experiences of the learner. Learners not only compose their life histories; they share and discuss them with faculty and peers from a developmental perspective. This approach helps them to gain further insights into their own experiences and at the same time creates a text for others to view adult development and learning from diverse perspectives.

Adult Development and Learning is a foundational course in most adult education graduate programs. This course is typically taught by exposing learners to various theoretical perspectives on adult development (psychological, cognitive, sociological, moral) and adult learning (self-directed, transformative, emancipatory). While these theories are valuable sources of knowledge, they often do not take into account the social and cultural context of the learner and his or her experiences. For example, the age and stage theories often assume predictable patterns of development that adults experience. This assumption becomes problematic when we consider the wide discrepancy concerning the onset of adulthood. One individual may become a parent and/or live on one's own at the age of 16 whereas another may live with her parents into her 30's and another may become a first time parent at age 42. Adult development cannot be reduced to a series of stages. One's cultural background and family circumstances vary too widely to generalize development according to a particular age or stage.

Many researchers value narrative interviewing as a rich source of data. Participants are given the opportunity to tell their stories in their own voices. In interviewing women researchers, Neumann and Peterson (1997) found that that roles of educator, and researcher were inextricably linked to their personal lives. Baumgartner and Merriam (2000) collected the life stories of a culturally diverse group of adults. Identity, work, intimacy, family life cycle, physical development and learning are themes that emerged from their study of adult development through life story.

This paper describes a life history approach that has been developed and facilitated in both introductory graduate adult education courses and in courses in a doctoral program emphasizing critical reflection on practice. The importance of adults' life histories as vehicles for collaborative knowledge construction is emphasized.

Experiential Learning

All adult learners have experiences, which can be a rich source of learning (Knowles, 1980). Many learners however have not learned to value their experiences (Horton, 1990). Part of the job of an adult educator is to show the learners that their experiences have value and that those experiences can be a source of learning for themselves and others. In a typical adult education graduate class there is diversity of backgrounds with respect to age, race, gender, ethnicity, work and life experience. The opportunity to tell one's story from one's own cultural frames resists the dominant cultural norm that assumes we are all the same. As the learners delve into their own histories and explore the factors (including unacknowledged learning) that led to their own adult development and constructed worldview, new knowledge is created and shared that transcends

existing theory. Tennant and Pogson (1995) view learning from experience as a three step approach: talking about the experience, analyzing the experience individually or collectively and taking action on what is learned. As learners explore and articulate their life stories they discover that indigenous knowledge (Dominice, 2000) has value. They come to realize that they are producers or creators of knowledge as opposed to mere consumers.

Life History is not Autobiography

Life History is not the same as autobiography. The latter typically uses a chronological approach to tell one's story from birth to the present in a narrative format. Life history is more focused on critical events, individual experience and social context, which shape one's identity. Narrative storytelling is combined with reflection and analysis to discover resultant learning and the meaning of one's experiences. Life history is both an expression of experience and an interpretation of that experience (Dominice 2000). Dominice uses the term educational biography. While he is quick to point out that education also refers to informal non-classroom learning, the focus remains primarily on education. Life history as it is used in this paper has a broader context and assumes that significant learning can occur through all aspects of one's life journey.

Experiential Class Activities

As a pedagogical tool, I have found that leading students through various experiential activities helps free them to think about their life histories in different ways. Some of these activities include drawing, storytelling and oral history, listening to music of various historical periods and discussing critical incidents related to life transitions. The more creative activities often serve as access points to knowledge that has been present but hidden from view. For example: Learners may identify significant learning incidents from formal and non-formal education and share them in small groups. They may create metaphors to understand their learning experience and analyze them collectively. They may share stories that are a part of their family history in an oral tradition. Insights from these activities are processed in the group and later written up as part of their life history.

Looking at Life from Varied Perspectives

In writing the life history paper, students are guided in exploring their learning and development from a number of different perspectives. Our lives are shaped not only by our families and institutions but also by historical events, life transitions, mentoring relationships, and how we construct our social and cultural identity. Our decisions, occupational choices, opportunities and lack thereof are directly linked to our life history. Lucius Outlaw Jr. (1996) narrates a moving account of his life history in the preface to his book *On Race and Philosophy*. As a "Negro" man growing up in racially segregated Mississippi in the 1940's and 50's and later as a minority student at Boston College he is well acquainted with the ways race, culture and history have shaped his identity. Students from dominant cultural groups are also shaped by these factors; however many have never considered the impact of race, gender or class on their lives especially if it has never hindered their opportunities. Life history work allows individuals to explore (perhaps for the first time) what is means to be "white" or "male" and how positions of privilege have shaped their identity. Those of non-dominant groups affirm what they have always known, that race matters, gender matters.

Turning points, transitions (Bridges, 1980), or disorienting dilemmas (Mezirow, 1991) that throw us off course such as unanticipated job loss, death, divorce or illness, and critical incidents that may seem uneventful but can change the course of our life path in significant ways are explored as part of life history. Exploration of these events often leads to new insights about the self and our ability to recreate ourselves again and again.

Along with the internal events, certain historical events greatly influence our lives. Students often write about the death of Martin Luther King or seeing friends and loved ones die in Vietnam as

the beginning of innocence lost. Witnessing the moonwalk opens up the world to new horizons. Social movements such as Civil Rights, the Women's Movement and Gay Rights are often transformative. Many individuals who have lived through these times have never taken the opportunity to reflect on the meaning it had for their lives. No doubt the terrorist attacks of September 11th will have altered the life course for some individuals in ways yet to be discovered.

Life history allows one to return to earlier memories nearly forgotten. With the objectivity of time and maturity, the author begins to see how early experiences such as trying to measure up to a superstar older brother, being ridiculed by an abusive teacher or being thrust into parenthood at an early age have influenced his or her life. She can then begin to reframe the experiences through a critically reflective process.

Oral Narratives

Many students who are initially resistant to writing about their life experiences find a comfort level in sharing them orally in a small group. Dominice (2000), who teaches life history as a research methodology, has his students initially share oral narratives which are taped and transcribed and later become data for written text. Our doctoral students come in with a written draft of their life history to which they have given careful consideration. They work in small groups during a two week residential institute where they exchange papers and give each other feedback. They then meet with their groups to share oral narratives of their life history. During this time they are instructed to give each person time to tell his or her life story orally without referring to the written document. Others ask clarifying questions, give suggestions and offer feedback solicited by the speaker, Many students discover that what they couldn't or did not want to write about comes out naturally in the flow of dialogue. As one student expressed, "I felt comfortable to share what I left out" [of the written version]. As they got to know one another through dialogue and group interaction they felt a level of trust developing that made disclosure possible. While the same level of trust did not occur in all groups, most reported a genuine enjoyment of getting to know more about each others' lives. They also reported that there was more passion expressed in the oral narratives than the written words due to the opportunity to observe non-verbal expression and voice inflection.

Whereas, some of the first written drafts tended to be less developed and somewhat guarded, the final drafts of the life history papers contained a richness and depth that was not before present. This may be due in part to the opportunity to speak openly about one's experience in a group of supportive peers. Speaking is very different from writing. Without the need to edit and create a polished document, conversation is more natural and free flowing. While we do not tape the oral sessions like Dominice's students, some of what comes out in the oral narratives is later included in the next written version.

Some students are comforted to learn through the sharing of life histories that others have had similar life challenges and issues. Others discover that their classmates have had very different experiences, particular those that are racially and ethnically diverse. There is no "one size fits all" formula. Therefore, theories of adult development need to be expanded to make space for adults of diverse backgrounds.

Journaling

Dominice's (2000) students have 28 weeks together to develop their life histories, which allows much time for peer interaction. In our masters program students have just 10 weeks to compose their life history paper along with gaining a broad theoretical foundation of adult learning and adult development. There is not sufficient time to write drafts of their paper and discuss them in groups. Students are encouraged to keep a journal of aspects of their life history that are triggered by class activities or readings. For example students may be directed to think of mentors or individuals that significantly impacted their learning. They would then continue to explore these relationships in their journals. Class time is set aside for voluntary sharing of the journal entries.

At this time students can get feedback from peers, which helps them to gain a wider perspective on their experiences. The journal entries are then incorporated into the final paper.

Resistance

Some students, particularly those with histories of oppression, abuse, or other painful experiences, are reluctant to write about these experiences, particularly when they are not sure who will read their papers and how they may be viewed. It is here that the educator needs to exercise a great deal of discretion and sensitivity. It is not the purpose of this process to dredge up painful memories. Students need to be reassured that disclosure is voluntary and selective. If they wish they can focus on areas of their lives that feel safe to discuss.

Many students and even some instructors are not comfortable working within the affective domain. At the same time, learning occurs holistically through body, mind, heart and spirit. When some students do go to these painful places and experience the full range of emotions they often find their experiences to be powerful and growth enhancing, even transformative. Sometimes sharing experiences orally in small supportive groups serves to breakdown walls and people find that they can then write about what they were unable to in their initial draft.

Collaborative Knowledge Construction

Knowles (1980) helped us understand how adults' experiences could be a resource for learning. In his experiential learning model Kolb (1984) described learning to include the experience itself, reflection on the experience, analysis and application to new situations. Both of these theories assume that learning from experience is an individual act. The social dimension of learning is not addressed. Life history work as a solitary process can lead to learning however this work in the context of a group has the potential to construct greater knowledge through collaboration. Through the sharing of stories with faculty and peers, students enter into a dialogue about their life experiences. Ideas are questioned, challenged, affirmed and reframed. Often insights from others draw them into their experiences in new ways causing them to rethink the meaning of the experience. Individual experience may be the impetus for learning, however knowledge is constructed socially by the group. According to Tennant and Pogson (1995 p. 165-166) " . . . we are not the sole authors of the meaning of our experience. . . although the meanings one attributes to experience are influenced by language, history and culture, they are not wholly determined or more to the point, they are not permanently fixed." Hearing about other's experience brings the theory alive as well as provides data for generating new theory. As one student expressed:

> We were living through, reading about theories of adult development and learning, or stages of adulthood, and everybody was at a different stage, and we could see what was happening in each other's lives. So to me, that made it a lot more fun and exciting, but also helped me to just grasp all the information easier and made it real.

Theory to Practice

Life history writing honors and values indigenous and experiential knowledge as important sources of learning in adulthood. As students, who are themselves adult learners with diverse backgrounds compose and share their life histories based on personal, social, and historical contexts, new ideas are generated and new knowledge is constructed. This knowledge can be compared, contrasted and viewed as a compliment to current theories of adult development and learning.

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RUSSIA AND CHINA IN TRANSITION: IMPLICATIONS FOR HRD RESEARCH AND PRACTICE IN GLOBAL COMMUNITY

Jun Liu and John Niemi

Abstract

In recent years, both Russia and China have attempted to move toward a market economy from a centralized, tightly controlled economic and political system that had held sway for many decades. In Russia, the attempt foundered largely because Russia moved too quickly without giving sufficient attention to its history and tradition. China, on the other hand, has retained elements of a centralized system while moving gradually toward a market economy. Both countries had had numbers of state-owned enterprises (SOEs) that became the key element of and central to the economic transition. Lewin's model of force-field analysis is used as a means to analyze the forces that both drive and restrain the economic restructuring. Entry into World Trade Organization (WTO) challenges both countries' SOEs. Training SOEs leaders to obtain core competencies is a crucial first step for SOEs to survive and develop in a global marketplace.

Introduction

Two features have made this paper unique. One is that Russia and China have a similar history--centralized, tightly controlled socialist economic and political systems--since the communist party took over power in both countries. The other is that the authors have had rich experiences both in Russia and China. Liu has conducted comparative adult education research in Russia and China for more than ten years and has run a business in Moscow for two years. Niemi has been a distinguished teaching professor in the HRD field and visited Russia eight times and China twice and taught in the University of Leningrad and Shanghai Second Institute of Education. The authors have realized from their experiences and research that HRD professionals and adult educators should play an important role in the transition process.

In this paper, Russian and Chinese revolutions and transition from a centralized economic system to a market-oriented economy will be first analyzed by applying Lewin's force-field model. From this analysis the authors have concluded that training SOEs leaders is the first step if SOEs are to survive and grow. Core competencies of a training program are developed at the end of the paper.

Russian Revolutions and Transition to Market Economy and Application to Lewin's Model

Historically, Russia underwent two cataclysmic transformations. In the bloody 1917 Revolution, the Czar and his regime were overthrown by Lenin and the Bolsheviks. This act signaled the end of a long-standing repressive feudal system in which state and church had commingled their efforts to hold tight control. Lenin's aim was not merely to replace a political and social system, but to abolish bourgeois culture and values as well; a process he foresaw would take many years (Lenin, 1920). Subsequently, the Union of Soviet Socialist Republics (USSR) came into being. According to Vlachoutsicos and Lawrence (1990),

> Lenin believed democratic centralism would promote the public interest by institutionalizing both central direction of the economy and local control over local management and conditions... [but] the gap between practice and policy was enormous; the democracy in democratic centralism had virtually disappeared. (p. 58)

The early ideals had been lost, but the system continued. A second transformation took place during the last decade of the twentieth century with the collapse of the Soviet Union, a

transformation that produced new hope and optimism based on the bright promise of a market economy. Expectations ran high that a capitalist-style market economy would produce a better standard of living, more and better consumer goods, improved social conditions and more job opportunities. But this promise, like the first revolutionary transformation, has been largely unfulfilled. An important reason, according to Luzhkov (1999), is related to the Russia mentality:

> It seems that difficulties in the formation of a market economy in Russia were engendered by an insufficient regard to specific features of the history of its development and the specific nature of the Russian mentality formed over roughly the past thousand years. Russia cannot accept the prescriptions of others; it must seek its own path. (p. 6)

Cohen (2001), in the "Failed Crusade", affirmed this reason in somewhat different terms. In effect, he chided the United States for attempting to impose its system on Russia:

> ...the United States was to teach ex-Communist Russia how to become a capitalist and democratic country and oversee the process of conversion known as "transition". Certainly, Russia was not to be trusted to find its own kinds of change, lest it wander off ... (p. 9)

This stance was no mere attitude. It became the official policy of the Clinton administration. According to a chapter appearing in Stivers and Wheelan's "The Lewin Legacy: Field Theory in Current Practice " (1986), Lewin would have viewed this American policy as a restraining force that hinders change. His force-field analysis embraced both the driving forces that facilitate change and the restraining forces that impede it. Niemi employed Lewin's force-field analysis in 1990 during discussions with top managers of Leningrad's state-owned-enterprises (SOEs). From their open, honest responses, Niemi constructed Figure I, which presented their views of the driving forces and restraining forces that would impact a move toward a market economy.

Driving Forces
State of Equilibrium
Restraining Forces
Socialism mode of man as part of collective never fully implemented
Fear of superiors in one's work
High level of formal school
Credit for success tied to superior's role, not to his or her competence
Change needed in organizational structure of enterprises
No plan or methods to accomplish change
Desire to move to worldwide Markets
Lack of expertise for use in global markets
Needed improvement in social conditions
Fear of loss of government support resulting unemployment and higher taxes
Desire for more and better consumers' goods
Government commitment to heavy industry and technology

Figure I: Application of Lewin's model to Russia

An examination in the year 2002 shows that Russia's impetuous attempt to move into a market economy has failed. In the first place, certain driving forces that appeared in 1990 no longer

existed. For example, the high level of education has receded; social conditions have deteriorated, with a notable increase in crime; and affordable consumer goods are scarce.

As for the restraining forces--notably the lack of expertise and absence of a coherent plan or method to accomplish change--these are all too obvious. In addition, the worst fears that loss of government support would result in unemployment and higher taxes have been realized. Cohen (2001) summed up the relationship thus:

> In 2000, investment was 20 percent what it had been a decade earlier... As of today, those reserves are 100 percent exhausted. Having produced almost nothing new and consumed most of what was readily at hand, the "reforms" collapsed. (p. 45)

Chinese Revolution and Transition to Market Economy and Application to Lewin's Model

After the Chinese Communist Party (CCP) took over power in 1949, China began to build socialist economy based on the Russian experience. In this process, China almost copied the Russian model of centrally-planned economy. Numbers of state-owned enterprises (SOEs) were established. During this period, everything of SOEs was planned by the government, from product to be produced to cadres, workers, as well as technical personnel. This circumstance left the SOEs leaders little room to decide, but merely to fulfil the government plan.

Beginning in the late 1970's, China started transition from centralized economy to market-oriented economy. Unlike Russia, which brought a "sudden death" to the socialist centrally-planned economy, the CCP and Deng Xiaoping, the most prestigious leader of the party, decided to reform the economy by means of so-called "crossing the river by fumbling the pebble-stone". That decision meant that the reform would not constitute a dramatic or revolutionary change, but a careful, decisive step-by-step gradual change.

In order for the economic reform to move in the orbit of a virtuous circle, the Chinese government has tried to deeply reform the SOEs as central to the economic reform. The SOEs were given more and more relatively independent rights to make their own decisions according to market needs. Competition began to be crucial for these SOEs to survive and develop both among the SOEs and in the international stage. The SOEs leaders gradually realized that their competition in the global marketplace depended on their product/service quality and, in the final analysis, on the competition for human resources that the SOEs possessed.

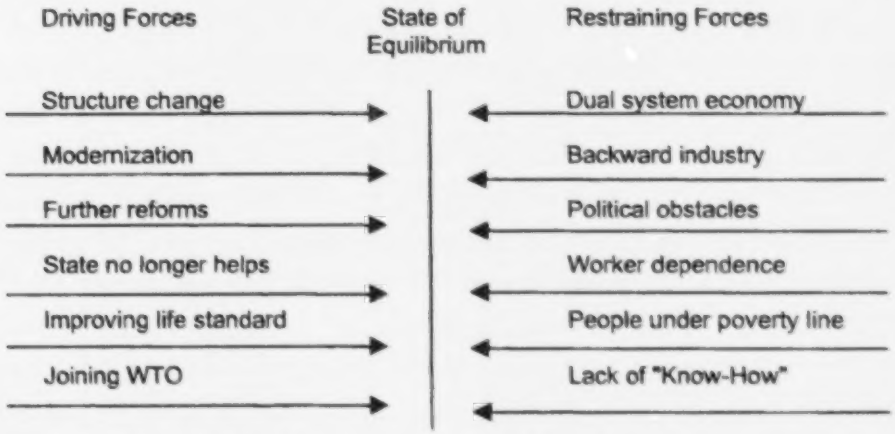

Figure II: Application of Lewin's model to China

After fifteen years of negotiation, China finally was officially accepted as a member of World Trade Organization (WTO) at the end of 2001. Joining WTO, in the authors' view, is the overwhelming force that would compel China to change and to institute further economic reforms. Adult educators and HRD professionals in this process of transition should play a strategic role. Training SOEs leaders to deal with the opportunity and challenge is crucial for the China's SOEs to survive in a global marketplace.

Although the Chinese government tried very hard to improve SOEs, there are still many forces that hinder the transition. Figure II demonstrates the forces that urge the Chinese government to continue reform and the restraining forces that the Chinese government and SOEs are facing. The forces that facilitate change are from the reform itself, whereas some of the impeding forces are systemic and others are stemmed from the reform itself. We will analyze each of the pairs of forces below.

Structure Change/Dual System Economy
Since 1979, the Chinese government has tried to maintain the planned economy and to urge the SOEs to play a leading role in the entire economic restructure. Meanwhile, the government has encouraged the development of private companies. However, the dual price system between SOEs and private companies had made unfair competition for the two sectors. SOEs obtained low-priced raw materials and equipment from the governmental plan; whereas private companies had to buy them in double or even more of that price.

Modernization/Backward Industry
One of the goals of the economic reform was to achieve the so-called "four modernization" in the sectors of industry, agriculture, defense, and science and technology. But the industry base, which was built with the help of the former Soviet Union in the 1950's, was so backward that it has become a heavy burden for the Chinese government to restructure. Foreign companies that joined the Chinese market have become a route by which China could accomplish technology transfer in order to modernize its backward industry.

Further Reforms/Political Obstacles
As the economic structural reforms deepened, the political system and legacies have become serious obstacles for further reforms. It is quite clear that, despite the impressive gains China has made economically over the past 20 years, many intractable problems remain, including SOEs. Many of the workforces in SOEs are superfluous and have been called by state officials "empty-shell enterprises" (*kongqiao qiye*). The best way for the Chinese leaders to solve this problem is to exercise not only expert economic policy-making, but political fortitude as well.

State no Longer Helps/Worker Dependence
After China started economic reform, the Chinese government no longer supported and provided welfare as it did during the period of centralized-planing economy. Worker dependence stemmed from the legacy of China's centrally-planned economy, the policy of full employment, and the distinctive and original nature of the Chinese employment system, which has been dubbed the "iron rice-bowl" (tie fan wan). Once workers joined an SOE work unit (danwei), not only could they not be fired, they also had "free" housing, schooling, medical care, and the like. Many workers were born into, educated by, spent all their working lives in, and then enjoyed their retirement under the institutionalized danwei. Since this social security system no longer exists, millions of workers have lost their jobs. This condition has made many former SOEs' workers feel lost.

Improving Life Standard/People under Poverty Line
The original goal and purpose of the reform was to improve people's living standard. There is no doubt that the overall quality of life for average citizens has improved dramatically. Citizens now have access to better services in crucial areas such as health care and education. Millions more now have electricity and telephone service as well. According to China's Office on Poverty Alleviation and Development, over 100 million individuals have risen out of destitution and now

live above the official poverty line, which was set at annual per capita income below 640 RMB Yuan [U.S. $77] in the late 1980s. However, it was estimated that in mid-1999 42 million Chinese still lived below the poverty line.

Joining WTO/Lack of "Know-How"

After China joined WTO at the end of 2001, China has made important commitments to open and liberalize its market. These commitments were viewed by many as "quite sweeping" (Groombridge, 1999) and "exceed those made by any other member of the World Trade Organization" (Lardy, 2001). The commitments include non-discriminatory treatment to all WTO members, eliminating dual pricing practices, avoiding price controls for purposes of affording protection to domestic industries or services providers, revising its existing domestic laws and enacting new legislation fully in compliance with the WTO Agreement, avoiding any export subsidies on agricultural products. (WTO News Releases, 2001)

Needless to say that joining WTO will benefit China, but will certainly challenge China, too. The most serious challenge for China would be that SOEs leaders lack "Know-How". Under the centrally-planned economy system, the SOEs leaders never worried about what to do and how to do. They suddenly have to face an international competitive market. Many of them feel confused and lost and do not know how to deal with the new situation.

Implications

The authors believe that the first step for Russian and Chinese SOEs to survive and develop is to train the leaders to obtain core competencies for the global marketplace in order to face the challenge created by the transition and entry into WTO. WTO rules and international trading laws, global mission and philosophy, global negotiation and communication skills, cultural sensitivity, creating an environment for organization learning, and cultural exposure, should be included in the training program.

WTO is based on international trading rules. Only understanding and skillfully using them can the SOEs leaders succeed in the global marketplace. Moreover, international laws and the knowledge of international practice in the trading system are also important for SOEs leader.

One of the most important tasks of global leaders is to provide workers with a sense of direction relating to the organization's strategic mission and philosophy. As Marquardt (1999) notes, a leader should develop a philosophy first in order to develop a mission statement.

Negotiation is a process in which two or more entities discuss common, as well as conflicting interests in order to reach an agreement of mutual benefit. In international negotiations, some aspects that differentiate the negotiation process from culture to culture include language, cultural conditioning, negotiating styles, approaches to problem solving, implicit assumptions, gestures and facial expressions, and the role of ceremony and formality. For international negotiations to produce long-term synergy, and not just short-term solutions, Russian and Chinese SOEs leaders must be aware of the multicultural facets embedded in the process. The negotiator must understand the cultural space of his or her counterparts. Fisher's (1980) five considerations for analyzing and improving cross-cultural negotiations should be a part of Russian and Chinese SOEs leaders' training programs. The five considerations are (1) the players and the situation; (2) styles of decision making; (3) national character; (4) cross-cultural noise; and (5) interpreters and translators.

The ability to cope with cultural relativity and sensitivity is the key requirement for the SOEs leaders to succeed in a global marketplace. To create opportunities for international collaboration, the SOEs leaders must learn the customs, courtesies, and protocols of their counterparts from other countries, as well as understand the national culture and mindsets of the people. SOEs leaders training program should include respect for the values and practices of

other cultures such as organizational structure, leadership styles, motivation patterns, training and development models, and human resource management.

How to create an environment for learning within an organization is a very important task for Russian and Chinese SOEs leaders. A capable leader should be able to turn the organization into a "learning organization."

In order to deeply understand other cultures Russian and Chinese SOEs leaders should be significantly exposed to at least one other culture in which the business takes place. This goal could be accomplished through international internships, significant travel experience, or month-long excursions organized by the organization.

After most of Russian and Chinese SOEs leaders obtain, possess, and skillfully utilize these competencies, the challenges posed by transition to market economy and entry into WTO will be transformed into opportunities.

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PROGRAM PLANNING IN FAITH-BASED DEVELOPMENT ORGANIZATIONS

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Abstract

There is a growing demand for scientific efficiency of faith-based development programs, resulting in the need for well-defined program goals. This study explored the presence of a systematic program planning process, based on the Lifelong Education Program Planning (LEPP) Model by Peter Cookson, which can help faith-based organizations formulate program goals. The influence of organizational structure on the systematic program planning process was also explored. Qualitative telephone interviews were used to interview representatives from six faith-based development organizations.

Results from this study indicate that systematic program planning does occur in faith-based development organizations. The LEPP Model effectively models the program planning process, but not all quadrants are used at all times. Furthermore, the organizational structure greatly influences the program planning process. Recommendations were made to develop a common terminology for the program planning process to increase effective communication.

Introduction

Religious-related organizations make up the largest sector, 67 percent, of the nonprofit world. According to a two-year study by Independent Sector, a nonprofit coalition of over 800 corporate, foundation and voluntary organizations that studies philanthropy, nearly a third of religious congregations were founded before 1900 ("Religious organizations", 1994). Together, these findings indicate that religion-oriented organizations make up the largest sector of the nonprofit world, and have been involved in charitable activities for quite some time. Faith-based organizations are already providing development services to many populations, and can be a powerful force to work with in achieving development in the future. As a matter of fact, federal and state governments are turning to religious nonprofit organizations to deliver social services and lead community development into the new millennium (Farnsley, 2001). However, there is a need for faith-based organizations' programs to become more business like in operation. Governmental agencies require more quantitative evidence of project impact than just the anecdotal evidence that people's hearts were changed (Hacala, 2001). Project planners and implementers will need to develop goals and guidelines for their projects.

The purpose of this study was to determine to what extent systematic program planning occurs in faith-based development organizations. The study was concerned with specific aspects of systematic program planning, based on the Lifelong Education Program Planning (LEPP) Model (see Figure 1) developed by Peter Cookson (Rothwell, 1997), and how those aspects are currently accomplished in faith-based development organizations. The LEPP Model consists of four quadrants that include aspects of the program planning process. Each quadrant contains four sub-components and all are divided by bi-directional arrows. This signifies that there is no specific beginning or ending point in the program planning process.

There were three major research themes examined in this study: whether or not faith-based development organizations engage in systematic program planning, if the systematic program planning that occurs is a result of the organizational structure of the program planner's personal perspective and which area of the Lifelong Education Program Planning Model is strongest in most faith-based organizations.

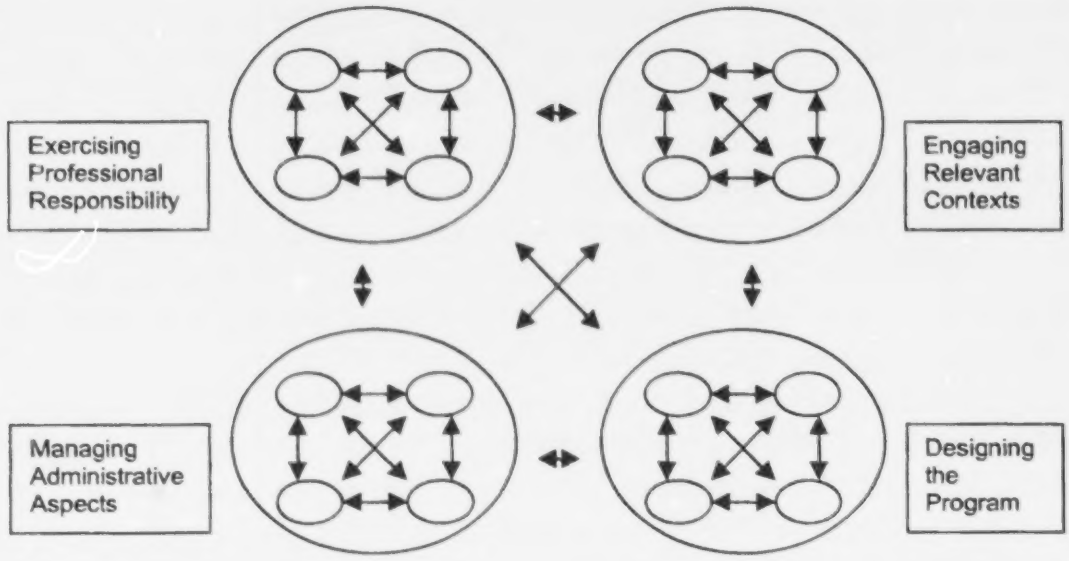

Figure 1. The Lifelong Education Program Planning Model

Literature Review

Faith-based organizations have been involved in philanthropy, in one form or another, for centuries. In the medieval ages, Saint Augustine proposed that all human relationships be founded on charity (Breidenthal, 1998). The practice of "reciprocity", or looking after those in one's own caste, kin, family or tribe, is very similar to philanthropy, and dates back to pre-literate tribes in Africa and North America (Feierman, 1998).

The growth of faith-based organizations in the United States began with the first New England colonies and continued through the next two hundred years. It was at this time when Andrew Carnegie described the modern concept of "scientific philanthropy". His ideas were to calculate the value of philanthropic investments in terms of their measurable effectiveness. This concept resurfaced in the 1960's when there was a proliferation of government contracts with nonprofit organizations. According to Hall (1990), this joint work between the government and nonprofit organizations increased the demand for greater efficiency and the elimination of duplication.

The 1980's, 1990's and the first two years of the 21st century have seen continued expansion of faith-based organizations. Federal and state governments are turning more often to religious nonprofit organizations to deliver social services and lead community development into the new millennium (Farnsley, 2001). "Scientific philanthropy" has resurfaced in that there is a need for those organizations' programs to become more business like in operation.

Methodology

This study followed a survey research design, and was qualitative in nature. Interviews were conducted and analyzed thematically with respect to the research themes. Due to the wide geographic separation of the population and time constraints, data were collected through a telephone interview and were then qualitatively analyzed.

The target population for this study included faith-based development organizations within the United States that have at least one formal, ongoing development activity in a developing country. A listing of humanitarian Christian organizations was obtained from the Open Directory Project, a

comprehensive and searchable directory of the World Wide Web. A sample of six faith-based development organizations was selected by convenience sampling methods.

Interviewees were first asked to describe a development project they had implemented that could be used for the basis of discussion. They were then asked to reflect on the project and to describe the first step taken in planning that project. Follow-up questions asked included the following: How did you decide to take that step? Describe influences besides your own that may have impacted your decision to take that step? How did you carry out that step? What would you do differently if you were to repeat that step? This protocol was followed for as many subsequent steps as necessary within the development process described by the interviewee. When the interviewee finished describing all steps that were taken, the interviewee was asked to make any other comments related to program planning and his/her involvement in it that had not been mentioned. Finally, the interviewee was asked how he/she would characterize their approach to program planning. Interviewees were given a list of twelve words and asked to choose all that they considered to be descriptive of their program planning style. The list of words, in alphabetical order, was: casual, conventional, evaluative, fundamental, intentional, linear, organized, participatory, practical, standardized, systematic, and unintentional.

Recorded interviews were transcribed into a word processing document by the researcher. Analysis of data was conducted in three phases. First, the researcher coded the names of interviewees to protect interviewee confidentiality. Second, the researcher read each interview to identify possible themes for discussion. Once a theme was identified, the researcher coded that theme with a specific color. Each interviewee comment relating to an identified theme was highlighted with the coded color. This process was repeated three times, identifying three themes. Third, all comments pertaining to each theme were then compiled on a separate sheet. Comments for each theme were examined for similarities and differences and possible groupings.

Results

Interviewee Descriptions

Following is a brief description of each interviewee who participated in the research study. Interviewee names have been changed to protect the confidentiality of the interviewees and their organizations.

Adam – Adam is responsible for program planning, monitoring, evaluation and budgeting. He has previously worked in Honduras for five years. Adam has been with his current organization for four years, and is 41 years of age.

Ben – Ben works in a consulting capacity for several faith-based development organizations, as well as heading his own organization. He is involved in training practitioners and pastors in development principles and practices. He travels and works extensively overseas in many different countries. Ben has been with his current organization for eleven years, and is 51 years of age.

Chad – Chad oversees programs worldwide and sets the program direction for the organization. He worked in the Republic of Georgia for two years with his current organization and for five years, mainly in the former Soviet Union, with other agencies. Chad has been with his current organization for three and a half years and is 34 years of age.

David – David currently serves as the Executive Director of an organization that partners with non-governmental organizations to contract development workers in host organizations. He has worked in Korea, Chad, India, Nepal, Pakistan and Cameroon. David has been with his current organization for 36 years, and is 61 years of age.

Frank – Frank works in the areas of evaluation of programs, review of planning objectives of all programs and coordination with organizational partners. He has worked in Belize for ten years, Honduras, Mexico, and Kenya for three years each, and Costa Rica for one year. Frank has been with his current organization for a total of 25 years, and is 51 years of age.

Greg – Greg serves as the Director of Human Resource Development for his current organization. He works with projects in the field of education as well. Greg has been with his current organization for eight years.

Discussion of Themes

Vision – Vision played a very important role in the program planning process according to all the interviewees. Two sub-themes emerged: organizational-centered vision referring to the organization's vision when planning a project, and learner-centered vision referring to the community's vision.

Organizational-centered vision: Vision was frequently cited in reference to the faith-based development organization as a whole, and how the organization progressed with program planning. Four interviewees mentioned, in similar fashion, that the mission statement and the vision of their organization guided the program planning process from start to finish. These interviewees made it clear that without a concrete, agreed upon, vision any program that was planned would be without focus and less productive than it should be. This was stated explicitly by one interviewee when he said, "...if you don't put principles and values at the center [of the program], no matter how successful your program is in the short run, in the long run it's going to really be a failure in terms of bringing about any social change" (Adam).

Learner-centered vision: This tended to be derived from the organizational vision, but applied specifically to a particular project with a defined set of learners. It could include the goal of the project, how long each segment of the project should last, even what different steps were being planned in the project. One interviewee described this as, "We basically laid out a vision of the project, what we were doing, what their responsibility would be, and then asked them if they would be wiling to volunteer their service to do the role we had explained to them" (David). Other interviewees described having multiple, and often heated, dialogue sessions with the people in the communities where the project was to be implemented. One interviewee describes this process as "vision casting" (Ben), the purpose of which was to help the local community understand the total picture of the project. Another mentions that, "...we had a lot of debates about vision and values with the Director of the [local] organization" (Frank).

Participatory Planning – Participatory planning also emerged as a theme in all the interviews. All the interviewees described participatory planning techniques that were used in their respective projects. However, these techniques varied between organizations. Three different sub-themes of participatory planning techniques emerged: the gradual transfer of power technique, the abrupt shift of power technique and the complete immersion technique.

Gradual transfer of power: This technique was described as the process of slowly turning over control of a development project to the community where it was to be implemented. One organization worked to turn power over to the local people by hiring local people into the project. The interviewee noted that, "...we started to take on a little bit more of [their] face. That's one thing that happened in this transitioning from having [our] image to having a more...partnership image" (Frank). The other interviewee that described participatory planning techniques of this type said, "It was always a self-evolving process...as a matter of fact, [the local organization] is a completely independent organization now, which is the way that we work. We go in, become part of the process, then bit-by-bit it becomes independent and they are on their own" (Adam).

Abrupt shift of power: This technique was similar to the gradual transfer of power technique, except the faith-based organization remained involved to a certain point at which time power was

turned over to the local community and the organization remained available for consultation. One interviewee states, "So we would go in and do a PRA, and…a whole list of things comes out like identifying needs, strengths and resources within the community…At the end of that, three or four people are elected from the community and those people are the board…we then work with them directly to identify their agricultural needs. So they would design the project themselves; they would write the proposal, they would do the budgeting" (Chad). However, his organization was still available for consultation. He notes, "…we helped them in the technical assistance side and the planning side" (Chad).

Complete immersion: This technique was similar to the other two techniques in that the development organization still determined a need in a specific community and worked with the community members to arrive at a development project. However, in this technique, the organization worked collaboratively with the community members throughout the entire process. One interviewee described this spirit of collaboration as, "…I was starting with something from a people that wanted something, but they didn't know what they wanted it to look like. So we could sit down and work on it together" (David). He then went on to describe the formation of an advisory council, another term for a community board, and working with the council to determine where the project would go.

Planning Process Structure – The structure of the organizations' program planning processes was a third theme. Two distinct sub-themes emerged: evolving structure and formal structure.

Evolving structure: Interviewees that described their programs as "evolving" all used similar terminology when discussing their planning processes. Each was able to identify a starting point for the project they reflected on during the interview, but those starting points were abstract. For example, "When I arrived, [the project] was an idea…They didn't know what they wanted, but they wanted to help" (David). Another interviewee described the same idea when he said, "Generally, especially when we're getting into new areas we actually don't go in with a plan…we slowly build up processes, which may or may not be projects" (Adam).

Formal structure: The interviewees who discussed a more formal structure for their organizations' planning process used a different set of terms than the first group. Instead of words like idea, develop, etc., they more frequently used terms such as log frame, timeline and management. One interviewee mentioned that his organization has, "…a whole department that does planning…we have five people who are engaged full time" (Greg).

All interviewees mentioned, however, that no planning process was set in stone. One interviewee, who described his organization's planning process as structured said, "While there was really structure attached to what I was doing, many things happened casually and unintentionally…we had to have structure to go forward, but that structure had to allow you to capitalize on unintentional tings that were good" (Greg).

Conclusions/Recommendations

Those involved in the program planning process do perceive that systematic program planning takes place within faith-based development organizations. All organizations interviewed for this study were involved in systematic program planning; however, each interviewee used different words and terms to describe the planning process within their specific organization. For example, those from organizations with an evolving program structure described a process based approach and those from organizations with a formal program structure described an outcomes based approach. The researcher recommends the promotion and use of common terminology between different faith-based development organizations and within different departments of those organizations. It need not be exhaustive with respect to all the steps involved in program planning, but should be extensive enough to allow discussion of common principles across organizations. This will also allow those who participate in program planning to become aware of their activities.

The systematic program planning that occurred in the organizations participating in the study was influenced greatly by the organizational structure as opposed to the planner's perspective. Interviewees all described the program planning process in terms of their organization and its goals, not their personal preferences. Even though the planners had the opportunity to use personal discretion, decisions still consistently were made with the broad umbrella of the organization-wide goals for the project in mind.

Faith-based development organizations use different quadrants of the LEPP Model at different times in the program planning process. The quadrants used most often depend on the particular participatory planning technique being used by the faith-based development organization. The number of quadrants used in the planning process varies primarily according to the participatory planning techniques chosen for a particular program. These organizations lie along a continuum according to their participatory planning techniques. Obviously, the division of participatory planning techniques along this continuum is not a rigid delineation; it functions as a general framework. The researcher recommends that program planners strive for an understanding of the different participatory planning techniques and the impact those techniques have on the entire planning process.

Another recommendation is to determine the levels of systematic program planning that occur in different types of faith-based development organizations. Interviewees for this study represented both denominational and non-governmental faith-based development organizations. Future political action on the subject of faith-based organizations could have an impact on the operation and program planning of all types of faith-based organizations. An assessment of the current program planning activities may help to determine what kind of effect may take place in the future.

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PLANNING AND FACILITATING TRAINING PROGRAMS WITH MULTICULTURAL GROUPS

Mari Jo Pesch

Abstract

Demographic changes in the work environments present numerous challenges for training professionals interested in fostering awareness and sensitivity to cultural diversity when planning and facilitating adult education programs. As a professional trainer who works with multicultural groups in urban settings, I am exploring ways in which race, ethnicity, gender and age influence planning and facilitating training programs. In this paper I am addressing the social construction of race, ethnicity, gender and age and how training professionals might deal with the influence of these concepts in curriculum planning and facilitating training programs.

Introduction

Developments in technology, global economics, and the continued restructuring of American corporations are workplace issues that must be recognized and addressed by managers and employees if organizations are to prosper and remain competitive. To prosper, America organizations must also value, understand and better utilize the increasing cultural diversity of the American workforce (Loden & Rosener, 1999).

As educators, training professionals also need to increase their awareness of and sensitivity to cultural diversity when planning and facilitating adult education programs. Yet increasing awareness and sensitivity is not just about understanding tools and techniques for program planning and synthesizing diversity initiatives in organizations. Nor is it just about being knowledgeable about the customs and values of people of different nationalities, although that is important. Rather, the key is to understand and recognize how race, ethnicity, gender, and age influence what the training professional does when planning and facilitating the adult education programs. The purpose of this paper is to look more closely at the concepts of race, ethnicity, gender and age and the connection to planning and facilitating adult education programs. I first begin by providing some discussion about the social construction of race, ethnicity, gender and age and then examine what training professionals can do when planning and facilitating adult education programs with multicultural groups.

Race

Larry Naylor (1997), in his discussion on the concept of race and racial classification, wrote, "It doesn't take a Ph.D. to know that people living in Nairobi look different from inhabitants of Tokyo, and that both look different from residents living in Dublin and Calcutta" (p. 55). If we assume people in Nairobi will continue to look different from people in Tokyo, as Naylor suggests, the concept of race will not disappear from the world any time soon. But we do often use the term "race" when we consider differences in diversity orientations. Naylor suggests people ought to consider race as simultaneously the differences in physical characteristics and a socially constructed concept that classifies people into groups. Race is perceived as not only physical but as a group classification. For instance, Asians and African Americans have distinct physical characteristics and in a training program, Asians as a group might be perceived as reserved and less talkative and African Americans as a group might be perceived as more talkative and expressive.

A striking observation about the growing scope of race is Gardenswartz and Rowe's (1998) position that we do not live in a color-blind society. Race is the first thing we

notice about another person, and it plays into our perceptions and interactions. "Generally associated with physical characteristics such as skin color, eye shape, and hair texture, race forms a powerful diversity dimension because it is so visible" (p. 29).

Meacham, Campo-Flores, Smith, Breslau, Samuels, and Clemetson (2000), redraw the color line and redefine race as not just a matter of black and white. Race is nuances of brown and yellow and red and even though racial categories appear biological, they are often social. Despite racial categories in the United States appearing mutually exclusive, they may be overlapping.

Ethnicity and Racioethnicity

Like race, ethnicity is socially constructed. Gardenswartz and Rowe (1998) define ethnicity as an individual's nationality or ethnic background. "Ethnic differences can bring variations in cultural norms, holiday observances, language proficiency, and group affiliations"(p. 30).

Ericksen (1993) purports ethnicity has a strong influence on community status relations, ethnic character, background, and affiliation. We see this in words like "ethnic group" "ethnicity," and "ethnic conflict" that are common in the English language, and are cropping up in the press, in television news, in political programs, and in casual conversations.

Kossek and Zonia (1993) use the term "racioethnicity" (biologically and/or culturally distinct groups) to refer to group characteristics, organizational characteristics, and perceptions of diversity climate. Cox (as cited in Chemers, Oskamp, & Costanzo, 1995, p. 66) also uses racioethnicity to label differences in physical and cultural backgrounds among group members with the same national origin (e.g. African Americans in the United States). The term is preferred to ethnicity because ethnicity is used to distinguish people within a race group such as Irish versus German ancestry.

Gender

O'Sullivan, Hartley, Saunders, Montgomery, and Fiske (1994) consider gender in a way that reflects its societal construction. Gender is "all culture and no nature: the only natural aspect of gender is *sexual* differentiation – a bio/physiological difference upon which is balanced a rickety but enormously elaborate cultural structure of differences, which are used to classify and make meaningful the social relations of the human species" (p. 127). The point of this distinction is nothing very much can be done about human physiology in the short run, but culture can be transformed. So arguments about what is "essentially male or female," or "masculine" or "feminine", often justify gender differences as being "only natural," but this justification is "only ideological," according to these authors.

From an adult learning perspective, Flannery and Hayes (2000) consider gender as a type of social relation constantly changing, created and recreated in daily interactions through such institutions as school, work and the family and as a result, women and men are products of social and cultural beliefs. The message preached to little girls is "sugar and spice and everything nice (Gardenswartz & Rowe, 1998, p.27). Further, women's learning takes place in a wide variety of settings and adult educators need to recognize that there are multiple realities of women's learning across race, ethnicity, gender and age. One woman's learning experiences may not be identical to those of any other women. In the workplace for instance, while more women are entering the workforce than ever before Jamieson and O'Mara (1991) report the types of job training available to women is affected by gender and the types of behavior that make men successful may not work for women. A woman who uses the same direct method of confrontation as the male manager may be perceived as overly aggressive. And women are still asked more often than men to take notes at meetings or to organize refreshments.

Likewise, it is important to include some of what David Gilmore (1990) writes about the cultural concept of masculinity and manhood and how people in different cultures conceive and experience manhood. Specifically, he found that men everywhere were preoccupied with the concept of being a "real man" or "true man" and that many societies build up an image of manhood through cultural ritual, sanctions, or trials of skill and endurance. In contemporary American society, he suggests there is an official manliness. For instance, a real man provides for his family and is courageous, strong, tough, and brave. The "real man" ideology suggests big boys don't cry and a real man doesn't spend too much time at home! This socialization sets up fundamentally different expectations for men and assigns appropriate and in appropriate roles and behaviors to each sex. In the workplace for instance, men use communication as a means of establishing a hierarchy of order and power whereas women interact to form relationships and share feelings and reactions Gardenswartz and Rowe (1998). Consequently, men may be seen as cold and insensitive and women may be seen as wasting time.

Age

Another important factor to consider in planning and facilitating training programs is participant's age. Age in this discussion refers to the era (Matures, Baby Boomers, Generation X) in which an individual is reared in terms of values, norms, and expectations.

Matures, those born between 1909 and 1945 came of age under the shadows of the Great Depression, World War II, Korea and the Cold War. According to Smith and Clurman (1997) their attitudes toward life and work were formed during economic upheaval, common enemies, and America's role as an emerging superpower. They had a more constrained set of expectations and core values (discipline, hard work, obedience to authority, etc.) were what we think of as traditional values. When these folks turned a certain age it was assumed they would behave in the same way as those who turned that age before them.

The Baby Boomers (the Me Generation) were born between 1946 and 1964. Significant markers for this generation were the Great Society, general economic prosperity, expansion of suburbs, Nixon, color TV, and sex, drugs and rock n' roll. They enjoyed unprecedented employment and educational opportunities (the GI Bill) and have an ingrained sense of entitlement.

For Generation X, the Why Me? generation born after 1964 markers include divorce, AIDS, Sesame Street, MTV, crack cocaine, Game Boy and the PC. This is a generation characterized as participatory and Xers see themselves as part of the new information age driven by media and technologies. They want the media to help them and only want to get information that interests them, and from just a few sources (Smith & Clurman, 1997).

Dealing with Race, Ethnicity, Gender and Age in Planning and Facilitating
The intersection of race, ethnicity, gender and age are powerful dynamics that will determine whose ideas are valued, who can speak and who cannot in a training session. The construction of these concepts in this manner can result in misread signals and mistaken interpretations that lead to frustration and misunderstanding for trainers, participants and among participants at a training program

Tisdale (1995) suggests adult educators create inclusive educational environments that consider the sponsoring agency, the agenda, and learning activities. This means paying attention to diversity, the nature of the learning activity, who the participants in those activities are and what their respective places are in relationship to the institutional sponsoring agency and to society at large. The educator learns and is sensitive to the customs, concepts, beliefs, norms, and attitudes and so on of the other cultures they are working with.

According to Chemers, Oskamp and Costanzo (1995), "there are two ways to deal with diversity...the melting pot conception which argues that the best country has a single

homogeneous culture…or there is the multiculturalism conception, which assumes that each cultural group should preserve as much of its original culture as is feasible, without interfering with the smooth functioning of the society" (p. 14). They advocate the latter and urge adult educators to develop a good understanding of the culture of the people they are working with and facilitate participants learning and sensitivity to the customs, concepts, beliefs, norms, and attitudes of the other participant's cultures they are working with in a training program.

In 1997 Taylor Cox presented *Competency to Manage Diversity* at the Pacific Region Forum on Business and Management Communication. His paper was presented as a step-by-step guide for business plans. These suggestions can be used as guidelines to understand and effectively respond to demographic trends and the presence of cultural diversity when planning and facilitating training programs and dealing with the complex issues surrounding the interrelationships of race, ethnicity, gender and age. Cox offers three phases: awareness, understanding, and action to change behavior, as a way to effectively respond at the individual and organizational level. For trainers, the first phase of awareness means recognizing that race, ethnicity, gender and age do affect behavior and outcomes. Secondly, when a trainer develops insight about these concepts and understands how and why knowing about diversity is good for adult education, the trainer can make changes to the training program to reflect this insight. This leads to the third phase, taking action to change behavior. A trainer might change curriculum to include activities that deal with race, ethnicity, gender and age and inter group communications for instance.

In *Serving Culturally Diverse Populations* Ross-Gordon, Martin and Briscoe (1990) add to the Cox model networking, collaborating, and getting in touch with others who have experienced success working with diverse populations. Couple this with finding other professional approaches and institutions that specialize in multicultural education and we have tangible steps to improve planning and facilitating adult education programs with multicultural groups.

Conclusion

This discussion considered how race, ethnicity, gender and age are socially constructed and examined what training professionals can do when considering these concepts and planning and facilitating adult education programs. Ostensibly, training professionals have the responsibility to understand the characteristics of adult learners but they also have the responsibility to understand how the race, gender, ethnicity, and age of the adult learner might impede or enhance his or her learning. Recognizing the influence of race, gender, ethnicity, and age in adult education helps to clarify what training professionals need to do when facilitating programs with multicultural groups in the contemporary urban settings.

Likewise, it is important to recognize and acknowledge that trainers and participants bring a complex load of feelings, perceptions and experiences about race, ethnicity, gender and age to the learning program. These feelings, perceptions and experiences (that are often times unacknowledged) form a backdrop for work interactions, which in turn means confronting diversity on both an individual and societal level in the adult education learning program. Even with innovative planning and facilitating, we have more to learn about the precarious balance between the participant's needs and what they bring to the program. And we have more to learn about the training professional's experiences and the influence of race, ethnicity, gender and age when they planned and facilitated the training program with a multicultural group.

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THE INVISIBLE PEOPLE: DISABILITY, DIVERSITY, AND ISSUES OF POWER IN ADULT EDUCATION

Tonette S. Rocco

Abstract

This essay explores the location of disability in adult education by critiquing the research on power, privilege, and diversity through a critical disability theory lens. The essay includes a definition of critical disability theory, a discussion of power, privilege, and diversity in adult education, followed by an examination of three issues: function, minority group status, and language, voice and visibility.

Persons with disabilities are marginalized, the intent of reasonable accommodation is misunderstood, and the existence of the minority group—people with disabilities—in adult education is barely acknowledged. Disability is often forgotten, overlooked, or dismissed by adult education as too *special* a category (Berube, 1998). And yet a simple car accident can make any of us a person with a disability. As we live longer, it becomes increasingly likely that we may experience disability becoming a member of this minority group. Disability rights activists refer to this phenomenon as temporarily able-bodied (TAB). The term TAB "breaks down the separateness of 'us' and 'them'" (Zola, 1993, p. 171) emphasizing instead a continuum of experience. Disability is a fluid concept subject to methodological bias, the distortion of cultural bias, and a specific context. "Disability identification is a judgment on the human condition, and its statistical summary represents more than a simple enumeration of those who are disabled and those who are not" (Fujiura & Rutkowski-Kmitta, 2001, p. 69). At what point does a physical anomaly become a disability and who decides--the individual or society--when one is a person with a disability and a member of that particular minority group? Due to medical advances, there are growing numbers of the "well" disabled who are demanding access to opportunities for education and training, work, and leisure. A person with a chronic or oegenerative condition may still have the capacity to perform work tasks and may wish to engage in formal learning activities.

The purpose of this paper is to critique the research on power, privilege, and diversity through a critical disability theory lens. The discussion will include first, a definition of critical disability theory, second, a discussion of power, privilege, and diversity in adult education, followed by an examination of three issues: function, minority group status, and language, voice and visibility.

Defining Critical Disability Theory

Critical disability theorists maintain that disability is socially constructed, that what disables is the environment, rejecting the objectification of people with disabilities and their portrayal as victims (Linton, 1998; Oliver, 1996). Critical disability theory maintains that discrimination against people with disabilities is so ordinary that it is invisible. Disability should be recognized with true minority group status, instead of viewed as an individual anomaly. To take this a step farther it is the created environment that is disabling not the physical, cognitive, or mental variation that an individual experiences (Hahn, 1988). Public attitudes as well as physical space make up the environment.

Critical disability theory examines the institutional structures that stand in the way of the "serious struggle for the right to paid, integrated employment and full participation in the mainstream of life (Oliver, 1996, p. 24). Disabled people have redefined disability "as the social barriers, restrictions and/or oppressions" faced and professional interventions are seen as adding to the problems (Oliver, 1996, p. 10). Thus, invisibility means one's experiences are not even considered an inconvenience they are simply not considered at all by society, by service providers, and others.

Critical disability theory questions the reduction of disability to finite categories to be counted, and defined using such critical divisions as normal vs. pathological or the competent citizen vs. the ward of the state (Linton, 1998). Asch (2001) proposes a human variation approach suggesting that instead of maintaining the dichotomy--disabled or not disabled--we should determine how to modify the environments so that they are not disabling.

People with disabilities have a unique voice emerging from unique individual and group experiences. While disability scholars have "fought hard to get disability included in the race-class-gender triad" (Davis, 2001, p. 535), inclusion in this triad happens only in the disability studies literature not in the adult education literature. In order to theorize disability as a public issue it must become as visible as the race-class-gender triad.

Power, Privilege, and Diversity

Power is the control, use, and protection of economic, political, and social resources and the conscious or unconscious use of these resources against others. Privilege is an "unearned asset or benefit received by virtue of being born with a particular characteristic or into a particular class." (Rocco & West, 1998, p. 173). Power in adult education is seen in terms of identity politics, marginalization, and access to economic, political, and educational resources. As Johnson-Bailey and Cervero (2000) point out while adult educators acknowledge that power resides in the dominant white majority we rarely admit that this concentration of power is deliberate and intentional. It is so ingrained that there is a lack of realization that it exists. But able-bodied Americans will rise to protect their privilege whenever they feel it is threatened. People with disabilities feel this backlash when a request for an adaptation to the environment (so that access might be gained to education, work, civic, and leisure activities) is treated as if the adaptation provides an unfair advantage. The hostility continues until that adaptation moves into the mainstream as a new convenience for all.

As a society we fail to see accessibility where disability is concerned as necessary to full integration. Or that we create spaces that others cannot enter physically or metaphorically because we see disability as an intensely individual personal problem, denying that disabled people share experiences of discrimination in common like (acknowledged) minority groups (Oliver, 1996). We do not imagine having delayed access to materials, entering buildings from poorly marked entrances, often at the rear, or denying entrance into public buildings for some disabled adults, restricting participation in the social, civic, and political life of the community as segregation and discrimination and we should.

Adult educators, investigate issues of power and privilege in terms of race, gender, and sexual orientation without being members of these groups (Brooks & Edwards, 1997; Johnson-Bailey, & Cervero, 1998; Rocco & West, 1998; Tisdell & Taylor, 1995). When discussing multicultural issues, we rarely concede that disabled people are a minority group with shared experiences of discrimination and few opportunities for education and employment (Ross-Gordon, 1991). The study of disability and institutional and structural barriers to educational access should not be seen in isolation from the work already being done on power and privilege in adult education. Instead, disability should be integrated into the stream of research on power and privilege. The study of disability and institutional and structural barriers to education and employment should be connected to the work on power and privilege in adult education.

Issues

The three issues explored in this critique are: function, minority group status, and language, voice and visibility.

Function

The functional limitations paradigm emerges from the medical model of disability (Hahn, 1988). Functional limitations are defined by the choices society makes when constructing environments and attitudes people cling to about disability, disease, and capability (Charlton, 1998). It is based on the assumption that disability is a condition of the individual that is dealt with through professional interventions that repair medical complications or rehabilitate functional limitations (Oliver, 1996). Critical disability theory maintains that functional demands exerted on individuals by the environment are determined by public policy, which is driven by public attitudes (Hahn, 1988) and challenges the individual blaming images that exist within a structure of routine oppression in everyday life (Moore, Beazley, Maelzer, 1998).

Most adult educators use this medical model focusing on functional limitations or vocational limitations (Hahn, 1988), when writing and researching disability. Adult educators write about disability experiences as they relate to transformational learning (HIV/AIDS) (Courtenay, Merriam, & Reeves, 1998), specialized health education programs (Wise, Yun, Shaw, 2000), literacy and adult basic education (learning disabilities) (Jordan, 1996; Ross-Gordon, 1989) and education and workplace accommodations (Gadbow & DuBois, 1998). Disability is rarely explored as a social construct, a political concern, or an experience that warrants a theoretical framework in adult education. As Wilson (2001) admonitions us we need to understand power in terms of function, and as a social and political reality.

For instance, most adult educators consider disability disclosure and accommodation, as a simple matter of function and practical consideration, overlooking the sociocultural and political ramifications. Title I of the Americans with Disabilities Act requires adults to disclose information about the disability, provide requested documentation, and suggest accommodations (P.L. 101-336). The responsibility to disclose and seek accommodations rests solely on the disabled person. Our workplaces become places of risk for disabled people when considering whether to disclose or not and how much information is appropriate (Dyck, 1999). The disabled person is at a disadvantage when requesting an accommodation because the information can be used in ways that diminish the worth of the individual, or simply to discriminate against the individual. Disability studies scholars charge us to "consider the mechanisms that a society uses to make disabled people economically vulnerable, powerless, and isolated" (Linton, 1998, p.122).

Minority group status

Under the medical model disability is seen as an individual condition dispersed across the population rather than a collective experience forming the basis for collective action (Barnartt, Schriner, & Scotch, 2001). The minority group model pushes for disability to be seen as a form of social oppression and a matter of civil rights. Oppression is maintained by a hostile environment built to include disabling barriers that perpetuates institutional discrimination (Williams, 2001). For human and civil rights advocates equalization of opportunity can only be achieved by enhancing accessibility to all of society's systems and structures. For instance, "justifiable discrimination which locates the problem within the disabled individual rather than the barriers in the environment" (Marks, 1999, p.78) allows an employer a way to avoid hiring disabled individuals.

As a society we fail to see accessibility, where disability is concerned, as a socially determined event. With race and gender we realized that denying access to all male or white clubs, restrooms, restaurants, jobs reserved for white men, was systemic discrimination against a minority group. As a society we have yet to acknowledge as discriminatory when we create spaces that others cannot enter physically or metaphorically because we see disability as an

intensely individual personal problem; denying that disabled people share experiences of discrimination in common like other minority groups (Oliver, 1996).

Language, voice and visibility

The way disability disclosure is perceived has more to do with whether or not the individual can pass as able-bodied or not, rather than a reaction to a specific disability. As Linton maintains, "What is absent…is the voice of the disabled subject and the study of disability as an idea, an abstract concept" (1998, p. 87). Disability has been isolated in the specialized applied fields where specific disabilities are overemphasized as explanatory variables and organizing schemes. Using specific disability as an organizing variable continues the objectification and medicalization of disabled people silencing voices and perpetuating invisibility.

There are words to discuss disability as an individual problem; an issue of physical access, or a medical need searching for a cure. We have treated disability only as an impairment to be viewed as deficit, less than normal for so long "that we are deficient in language to describe it any other way than as a 'problem'" (Linton, 1998, p.140). Many have struggled with issues of power and privilege in terms of race or gender and found the language to join the conversations. And yet in discussions of diversity, power, or privilege, disability if mentioned is "like a guest invited to a party but never introduced" (Linton, 1998, p. 88). Adult educators lack the language to discuss disability as socio-political issue.

Making Connections

Disability is rarely explored as a social construct, a political concern, or an experience that warrants a theoretical framework in adult education. Since we rarely consider disability as an issue of power, or think of ourselves as teaching or recruiting students with disabilities it may not seem like an important issue. However, 10.2 percent of first year students in 1996 self-reported as having disabilities, a larger percentage than African Americans self-reporting in the same class (Chronicle of Higher Education, January 7, 1997) and these numbers are growing. A large number of these students have invisible disabilities such as learning disabilities, traumatic brain injury, or back injuries. Some of these students are entering college to study a field that does not require physical labor or skills diminished or altered by the disability.

Research should be conducted that facilitates personal liberation, recognizes individual rights, and attends to the agenda of people with disabilities (Moore, et al. 1998). This agenda includes access to and participation in education, meaningful work, and participation in the civic and social life of the community. As some in adult education invited in and made space for African American and feminist scholars, we need to make visible disability so that students feel comfortable with exploring research agendas centered on their experience with disability and society.

Novice scholars in adult education have few mentors with whom to discuss disability as a social construct or a political designation. When presenting this work at conferences, students come to me to discuss disability, its impact on their lives and research, or how their experiences as disabled people are invisible or discounted by teachers and peers. As I listen to these students, I hope for them, but I know all too well I am an imposter crossing a border conducting research on a socially and politically constructed experience that I have yet to have or truly understand. I have come to this knowledge of disability studies and I know it has a place in my field. As I struggle with the words and my right to use them, I continue because the voice of disabled people is not heard and must be. Yet how does research conducted by an able-bodied person contribute to our knowledge of disability as a socio-political construct? Disability theorists maintain it is in how the questions are framed (Linton, 1998). My struggle extends beyond language and asking the right questions to my pragmatic view of the world as a place that can be fixed if only we can imagine the possibilities.

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A MATTER OF LIFE AND DEATH: RELEVANCE AND RIGOR IN CONTINUING PROFESSIONAL AND CONTINUING HIGHER EDUCATION IN THE PURSUIT OF JUSTICE

Raymond Rodriguez

Abstract

In recent years, advances in the "hard sciences" coupled with the increasing incidence of post-conviction exoneration of accused parties have forced a new criminal investigation paradigm on law enforcement practitioners, a paradigm for which they are inadequately prepared by either their formal education or continuing professional education. The increased reliance on tangible, scientific evidence is a contemporary complexity of practice that must be addressed by programs of higher education if we are to meet our obligation, as educators, to provide a sound body of relevant knowledge for the practice of the discipline. This paper explores the need for the reform of curricula in criminal justice programs to make room for this new, inter-disciplinary, investigative paradigm, to protect the rights of the accused, and to better serve society by restoring confidence in the criminal justice system.

Introduction

On January 31, 2000, Governor George H. Ryan of Illinois declared a death penalty moratorium for Illinois inmates. In his press release, Governor Ryan stated "I now favor a moratorium, because I have grave concerns about our state's shameful record of convicting innocent people and putting them on death row..."(Ryan, 2000). It is well documented that, since the 1977 reinstatement of the death penalty in Illinois, twelve inmates have been executed while thirteen have been exonerated. Mistaken eyewitness identification, false or coerced confessions, the use of jailhouse informants, inadequate defense counsel, police misconduct, and overzealous prosecutors have all been cited as reasons for conviction of the innocent. In a subsequent March 9, 2000 press release Governor Ryan said, "I can draw only one conclusion: our system is broken..."(Ryan, 2000). The clear implication for law enforcement professionals is that there will be a greater reliance on scientific forensic evidence in the future due to the failure of the traditional paradigm of criminal investigations.

Problem Statement

There have been 104 persons exonerated by DNA evidence since 1989 when DNA was first used for such a purpose (The Innocence Project, 2002). This fact, in addition to bold action such as Governor Ryan's moratorium, has apparently caused public support for the death penalty to waver. A recent Gallup poll indicates that public support for the death penalty has fallen from 80 percent in 1994 to 66 percent (The Nation, 2000). Yet, prosecutors have been able to block post-conviction testing because thirty-three states have statutes of limitation of six months or less for bringing new evidence of innocence (Longley, 2000).

Since the death penalty was reinstated in 1977, the number of murders has dropped more than 18 percent, while the number of persons sentenced to death has risen over 700 percent. A quantitative analysis of archival homicide, death penalty, and exoneration data yielded the following results: an inverse correlation was found between the number of homicides committed and the number of those executed, and linear correlations were found between the number of persons on death row and the number executed, and the number of those executed and the number exonerated by DNA evidence. In short, as more defendants are sentenced to death and executed for fewer crimes, more are found to be innocent (Rodriguez, 2002).

In a recent qualitative pilot study, conducted by the author, several sobering issues were revealed. Participants included supervisors of field forensic investigations units and directors of training in law enforcement agencies. The participants unanimously agreed that, in their experience, the curricula of undergraduate and graduate higher education programs in criminal justice are not relevant to the actual practice, particularly in the area of investigations, due to a lack of emphasis on the relationship between the physical and natural sciences and the

investigation of crime. Even worse, field supervisors and training directors find severe deficiencies in law enforcement continuing professional education, citing a lack of confidence in training due to low student performance expectations, disinterested instructors, and a propensity for law enforcement agencies to design training to reduce liability rather than improve the administration of justice, including technological advances as they relate to the investigation of crime (Rodriguez, 2001b).

Three times in the last two years, the author has been involved in investigations where circumstantial evidence met the traditional investigation paradigm of motive, means, and opportunity, which was sufficiently compelling to ensure conviction for a charge of homicide. In all three cases, however, detailed analysis of the physical evidence and reconstruction of the events that occurred not only proved that these "perfect suspects" were not guilty of homicide, but also that the deaths were, in fact, suicides. These facts, coupled with the state's dismal record of convictions in capital cases, indicate that it is not only likely that others are incarcerated for murders that they did not commit, but also that some may be incarcerated where no crime was committed at all.

A tremendous need exists for highly skilled field forensic investigators. According to the membership directory of the International Association for Identification, there are only twenty-four individuals in the State of Illinois who have attained a Senior Crime Scene Analyst credential, less than half of whom are engaged in field investigations. When balanced against the annual total of index offenses reported to the Illinois Uniform Crime Report, which has exceeded half a million crimes annually for the last decade, it is evident that it is unlikely that any individual crime in Illinois will be investigated by a highly competent forensic field investigator, hence the reliance on the sort of evidence cited as justification for the death penalty moratorium. Criminal defendants suffer most when prosecutions are not based on indisputable physical evidence, as it is just as likely that exculpatory evidence will be missed as proof of guilt (Rodriguez, 2001b).

Could, as suggested by Governor Ryan, the increase in all areas of forensic analysis be influenced by a fundamental shift in the investigations paradigm toward a greater reliance on physical evidence? If so, it is clear that forensic services must be expanded to meet the growing needs of law enforcement agencies. Given that laboratory directors cite a lack of trained personnel as one of the main barriers to expansion and that only one of the ten public forensic laboratories offers services in crime scene investigation and computer crime investigations, it is also clear that the implications for higher education and continuing professional education are significant (Rodriguez, 2001a). The question then is whether institutions of higher education and law enforcement training agencies are equipped or motivated to meet the challenge of providing broad based forensic science programs necessary to serve the criminal justice system, criminal defendants, and the public, who are the main stakeholders.

Clearly, the traditional investigation paradigm of establishing motive, means, and opportunity, as is currently taught in both preservice and continuing law enforcement training, is, as Governor Ryan suggests, broken. This failure has broad implications for adult educators involved in the education and training of law enforcement officers. If, as adult educators, we are concerned with respecting what students know, making curriculum relevant to students, meeting student needs, and fostering social justice, we must be willing to engage in research that improves the practice of the professions we serve.

The Politics of Change

The first step is to recognize that criminal justice is a field of practice that is largely diverse and, necessarily, multi-disciplinary. A distinction must be made between the fields of criminal justice and criminology. The primary focus of criminology is the study and explanation of crime as a social phenomena, while the main focus of criminal justice studies is on the agencies designed to deal with crime (Zalman, 1981). As a field of practice, criminal justice higher education should be based on a needs assessment of the profession and respond accordingly, essentially practice informing theory (Vella, 1994). However, there is vagueness and confusion in these programs

because of a need for a fundamental self-evaluation and self-definition identified more than twenty years ago (Morn, 1980).

If, as Pollack (1996) suggests, the main obligations of a scholar are to speak truth to power and consider the political consequences of their work, then we must set aside the chauvinisms of academic discipline and entrenched theoretical frames to critically reflect on the consequences of choices in curriculum selection. Curriculum is the nexus through which power in academia is deployed by determining the manner in which and condition on which knowledge is selected, organized and evaluated. Curriculum selection defines the boundaries of what is to be known, what knowledge is of most worth, creates a lens through which problems are defined, and, ultimately, provides a basis for reflection on practice. (Popkewitz, 1997). However, when the lens is rose colored because there is a fundamental chasm in the notion of the worth of knowledge between practitioners and academicians, we must critically reflect on whose interests are being served.

Historically, criminal justice and applied criminology programs grew out of the discipline of sociology toward a more career oriented perspective to improve practice. Sociologists criticize the symbiotic relationship between the practice of criminal justice and criminal justice as an academic discipline as a corruption of the discipline that has inhibited academic inquiry (Farrell & Koch, 1995). The development of criminal justice programs as separate departments has caused some to urge sociology departments to "strengthen their political positions on campuses by fostering administrative protection of the discipline (Fabianic, 1991).

Can Practice Corrupt Academic Integrity?

Is consideration of the problems and needs of the practice of a discipline a corruption of the academic integrity of the discipline? Is academic inquiry inhibited when that inquiry is focused on the needs of practitioners? Should academic knowledge be produced and curriculum be designed to meet needs of practitioners and, by extension, the needs of the larger society or to strengthen the political positions of academic department departments in decline? All of these questions can be answered by a critical reflection on whose interests are served and the goal of knowledge. The goals of knowledge production and research should be to serve society and social justice, not to gratify the self-serving interests of academic departments or entrenched research interests of individual academicians.

The political and social consequences of curriculum selection in criminal justice programs have not been good given the sorry state of criminal investigations culminating in the lack of justice found in even the highest profile cases that involve the imposition of the penalty of death. Practitioners indicate that the responsibility, at least in part, may be the irrelevance of their formal education to the practice of their profession. If curriculum is truly the lens through which problems in practice are addressed, and the results are poor because of a lack of clarity of vision, then it would seem that this might be an opportune time to seek a vision test to obtain a more effective prescription. If we do not, we will continue to send the academic equivalent of Mr. Magoo into the field to practice the profession.

Contemporary criminal justice programs are most often organized within one of two orientations. The social justice/criminology orientation emphasizes social inequities based on race, gender, or class and the theoretical biopsychosocial causes of crime. Law enforcement administration oriented programs emphasize organizational theory, management theory, and civil and criminal liability. Criminal justice practitioners have no authority to institute social programs to redress social inequities, nor are most promoted to managerial positions.

The practice of criminal justice, however, is primarily responsible for promoting safety, the investigation of crime, including the individual motivations that precipitate a crime, and protecting the constitutional rights of individuals. Social scientists may not believe that the investigation of crime is a worthy, rigorous academic discipline, however, the reality is that a criminal investigation is or should be viewed as a serious qualitative and quantitative research project that includes

structured interviews, axiological coding, and triangulation, as well as the collecting and analysis of data in the form of physical evidence. The difference is that in criminal investigations, unlike most social science research, we cannot accept that we may be wrong five percent of the time.

A successful criminal investigation involves an appropriate synthesis of investigative theory and methodology with scientific theory and methodology across the broad array of disciplines in the field. The scientific forensic examination of the crime scene is dependent on a broad knowledge base across academic disciplines. Key analyses in these investigations include bloodstain pattern analysis, trajectory analysis, wound ballistics and pattern analysis, serological examination, gunshot residue analysis, and firearms examination. These analyses are based on and, therefore, require specific knowledge of the academic disciplines of physics, trigonometry, forensic pathology, biology, chemistry, and criminalistics. The identification, preservation, collection and analysis of physical evidence is a complex task that requires a broad knowledge base that is lacking in contemporary criminal justice programs, hence the lack of relevance identified by practitioners

According to Mezirow (1997), meaningful learning comes as a result of new information fitting into well-developed symbolic frames of reference. Law enforcement officers develop their frames of reference through years of formal observation and lived experience, during which they define their own understanding of subject matter mastery and necessary competencies, as well as goals and objectives to attain them. It is the responsibility of adult educators to recognize the learner's goals and objectives, respect what they already know, and find ways for learners to reach their goals and objectives in an autonomous, socially responsible manner, consistent with the universal values of truth, justice and (literal) freedom (Mezirow, 1997). If practitioners question the relevance of criminal justice programs and programs of continuing professional education, while the innocent are being convicted, the current social construction of these programs should rightfully be questioned with the goal of visioning different frames and assumptions to construct change by balancing practitioner's understanding of mastery with those of higher education and in-service trainers (Sissel, Hansman, & Kasworm, 2001).

Conclusions

If, in our role as adult educators, we are to meet the needs of students by providing a sound body of knowledge for practice that involves these contemporary complexities, academia and trainers must respond in kind. Academic leadership should be exercised to conduct a needs analysis addressing the following issues:

1. To identify deficiencies of formal education and continuing professional education courses and programs as perceived by practitioners of field forensic investigators.
2. To determine if higher education and continuing professional education meet the tests of the theoretical frameworks of immediacy, relevance, and accessibility as defined by the field of adult and continuing education.
3. To describe fundamental discrepancies in the synthesis of theory and practice.
4. Advocate institutional policy changes or new programs that adequately meet the needs of practitioners of criminal and field forensic investigations.
5. Clarify the harm to society due to a lack of properly educated and trained forensic investigative personnel.
6. Advocate social action to improve and reform formal and informal forensic learning.
7. Balance their findings against the lived experience of practitioners.

Practitioner Driven Content

Practitioners identify four content areas to make undergraduate criminal justice curriculum relevant to practice; criminal investigations, the physical and natural sciences, psychology, and mathematics (Rodriguez, 2001a).

The criminal investigation field should include courses in methods of criminal investigation; qualitative research, constitutional law, and accounting to more effectively pursue white-collar crime, which currently receives little scrutiny, notwithstanding the reality that such crime has a much larger economic impact and negatively affects more victims than street crime.

The physical and natural science field should, according to practitioners, be comprised of courses in biology, physics, chemistry, pathology, and criminalistics, including labs, as well as computer science. Computers are a fact of life in our society, having served productively in commerce, education and improving access to information for individuals the world over. They are also quite adaptable to criminal enterprise. Law enforcement suffers a tremendous deficit of personnel formally trained to conduct competent investigations involving computers. The public suffers from the shortfall as crimes involving computers go undetected or unpunished, creating additional victims (Rodriguez, 2001a).

Relevant courses in the psychology field encompass abnormal psychology and deductive criminal personality profiling to ascribe personality traits and develop interview strategies from offender behaviors defined at the crime scene.

Trigonometry is an indispensable tool for the forensic investigator, used to make calculations in bloodstain pattern analysis, trajectory analysis, and traffic accident reconstruction. Quantitative analysis skills are necessary to calculate probability in scientific examinations, as well as conduct independent research. Both should be included in the mathematics field.

The Need for Boundary Crossing

This proposal is an inter-disciplinary solution for an inter-disciplinary field of practice to, ultimately, put the justice back in criminal justice. With apologies to sociologists and theoretical criminologists, crimes are not solved, nor individual justice found with a survey instrument, frequency distribution table, or cross tabulation. Those tools have utility in defining and theorizing about social phenomena that contribute to delinquency and criminality, essentially the tools of justice in theory. The criminal justice practitioner requires a different set of tools, qualitative inquiry skills, the microscope, the calculator, serological examination, and global pattern analysis; these are the tools of justice in practice.

The inter-disciplinary approach has the effect of aiming knowledge along different trajectories toward a common target, the betterment of society by providing justice. Such a comprehensive approach, however, requires a significant commitment to boundary crossing, an epistemology that must overcome serious challenges (Sion, 2002). To successfully advocate for such an interdisciplinary approach will require the recruitment and support of a complex web of allies from several academic departments, which necessitates a willingness to work with others on their terms, while emphasizing that their goals are consistent with the goals of the program (Tuckett, 2001).

Implications for Adult Educators

Professors of adult education may be uniquely positioned to facilitate the accommodation and negotiation with competing traditional academic disciplines necessary for this type of curricular redesign, as they come to the table with a perspective of permeable boundaries to provide salient programs for learners (Sissel, Hansman, & Kasworm, 2001). Given the historical neglect of the needs, interests, and experience of adult learners in higher education, coupled with the reality of increasing college degree requirement for law enforcement officers and the realization that half of all students enrolled for credit in U.S. colleges and universities are over the age of twenty-five should motivate faculties of adult education to become involved (Keith, 2001; Sissel, Hansman, and Kasworm 2001)

By linking practice to theory to refine theory and practice, adult educators, through curricular redesign, can play an important role in the administration of justice. The need is clear and must be addressed through research and action. Revamping curriculum in continuing higher education

programs for adult law enforcement professionals is quite literally a matter of life and death. If there is any doubt, recall the 104 residents of death row exonerated by scientific physical evidence.

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THE INSTRUCTOR AS AN INSTITUTIONAL BARRIER TO ADULT EDUCATION IN THE AFRICAN AMERICAN CHURCH

Michael Rowland and Paulette Isaac

Abstract

Numerous studies have examined barriers to participation among adult learners, mainly in formal settings. Time and money have been identified, more often than not, as major barriers. The purpose of this study was to examine the role the religious educator played as an institutional barrier to participation in church-based educational programs among African American learners. Three educator factors were identified as barriers to participation—interpretational, individual/personal, and instructional techniques.

Introduction

Faith-based organizations commonly referred to as religious institutions have traditionally provided various forms of adult education. However, like formal and secular adult educators, Christian educators must minimize barriers adults face in adult education participation. While some barriers may be personal in nature, the institution itself can impose barriers on learners. The purpose of this study was to examine barriers as reported by African American adult learners in relation to participation in adult education in the African American church.

An important role of program planners is attracting and retaining adult learners. As Valentine and Darkenwald (1990) further state, one of the most difficult tasks confronting educators is "helping adults overcome the forces that deter their participation" (p. 29). And in order to do so, their barriers or deterrents must be identified and subsequently addressed to the extent possible.

Review of the Literature

Most studies of adult education participation focus on motivations of adult learners. Equally important, though, is understanding those factors that serve as barriers to participation. Within formal settings, time and cost are commonly cited as barriers to adult education participation.

In a study of 215 respondents in suburban New Jersey, Darkenwald and Valentine (1985) identified six general factors of deterrence to participation. They were a) lack of confidence, b) lack of course relevance, c) time constraints, d) low personal priority, e) cost, and f) personal problems. Respondents reported they did not participate because they lacked confidence in their learning ability or they did not think they would be able to complete the course once they began. Respondents also reported that course offerings did not meet their needs and were not useful or practical. In relation to time constraints, inconvenient times and locations were a major problem. Furthermore, participants were not willing to give up their leisure time or spend less time with their family to participant in adult education. Not surprising, costs were a deterrent in that many could not afford registration or course fees associated with some educational offerings. Personal problems were related to family or childcare issues.

Cummings (1995), using Darkenwald and Valentine's ALQ instrument, examined African Americans' deterrents to participation in adult education. He found that they expressed stronger concerns for "(a) lack of confidence, (b) lack of course relevance, (c) time constraints, (d) low personal priority, (e) cost factors, and (f) low personal priority" (p. vi) as deterrents to participation. In their study of low-income African Americans, Whaples and Booth (1982) found this group of learners to be deterred by, among other things, a lack of money, a lack of interest and time, transportation, and family problems. Furthermore, many respondents reported, "that a primary barrier for them was not knowing where to start" (Whaples & Booth, p. 14).

In an earlier study of barriers to participation in adult religious education, McKenzie (1978) found seven dimensions or factors of nonparticipation: (a) programmatic non-relevance, (b) involvement in other activities, (c) physical incapacity, (d) alienation from church activities, (e) negative attitude towards education and resistance to change, (f) estrangement or feelings of not belonging, and (h) a non-joining lifestyle.

Cross (1981) identified situational and dispositional barriers among adult learners. Situational barriers include costs and lack of transportation, and arise from an individual's situation at a given point in time. Unlike situational deterrents, dispositional barriers relate to negative self-perceptions and attitudes held by adults. Interestingly, Wlodkowski (1985) cites age and educational background as the two most common components of dispositional barriers. He states for example, that older adults commonly "believe they are too old to begin new learning activities" while "adults with poor educational backgrounds often lack interest in learning or confidence in their ability to learn" (p. 9). Dispositional barriers are akin to what Darkenwald and Merriam (1982) call psychosocial barriers. According to them these barriers, "are individually held beliefs, values, attitudes, or perceptions that inhibit participation in organized learning activities" (p. 137).

There are deterrents to participation in adult education among learners that are beyond the control of those entities that provide it. On the other hand, however, institutions must take some responsibility for barriers that confront learners. According to Cross (1981), institutional barriers are those "practices and procedures that exclude or discourage working adults from participating in educational activities" (p. 98). However, this definition could easily apply to all adults regardless of their employment status. According to Cross, institutional barriers are structural in nature and can be subdivided into five areas: "scheduling problems; problems with location or transportation; lack of courses that are interesting, practical, or relevant; procedural problems and time requirements; and lack of information about programs and procedures" (p. 104). Potential learners reported inconvenient locations, scheduling, and lack of interesting or relevant courses as the most common barriers.

Expounding, to a certain extent, on Cross' institutional deterrents, Darkenwald and Merriam (1982) identified informational deterrents. These include not only the institution's failure to adequately communicate information about learning opportunities, but also include the "failure of many adults, particularly the least educated and poorest, to seek out or use the information that is available" (p. 137). Hence, according to this definition, both the institution and the individual are responsible for the learner's lack of participation in education.

The definition of an institutional barrier can be expanded to include the instructor. After all, the instructor is an extension of the educational institution he or she represents. As such, the instructor can be seen as an institutional barrier. Furthermore, adult learners can feel alienated in the classroom as a result of the instructor.

Generally speaking costs and time constraints are reported as the major barriers to adult education participation (Cross, 1981, Darkenwald & Valentine, 1985, Whaples & Booth, 1982). However, as the previous discussion suggests, although some barriers are personal in nature, the educational institution is culpable for producing many.

Methodology

The research question for this study was, "What are barriers to adult education participation in religious institutions among African American adults? A qualitative methodology was employed. It was used for its ability to allow the participants to express themselves freely and directly, in their own words. The qualitative approach permitted the researchers to more deeply examine and understand the participants' experiences with adult education in the African American Church. Marshall and Rossman (1995) state, "people often need to listen to others' opinions and

understandings in order to form their own" (p. 84). Templeton (1987) defines a focus group as "A small, temporary community formed for the purpose of the collaborative enterprise of discovery " (p. 5). A total of four focus groups were conducted to determine deterrents to participation in religious institutions. The participants aged in range from 21 – 80. Although all the participants were of the Christian faith, they varied in their denominational affiliations. This study used themes as a tool to understand the deterrents to participation in religious adult education for African American adults. Van Manen states, "theme analysis refers then to the process of recovering the theme or themes that are embodied and dramatized in the evolving meanings and imagery of the work" (p. 78).

Findings

Three factors were identified as institutional barriers in relation to the religious educator. Interpretational barriers described those barriers where there were differences in viewpoints between the learners and the instructor and the instructor and church leader. For example, some participants reported that they did not like or disagreed with the viewpoints of the person leading the class. There was a lack of congruence between the instructor and the church leader. As one respondent stated, "Instructors should be on the same level as the pastor." Another respondent, with a similar sentiment indicated, "The method of teaching and interpretation is far off from the teaching of the pastor. Therefore, it's divisive." Some felt that the "untrained" instructors were using their own separate theology, there again, causing a misinterpretation in the minds of the learners.

Individual/Personal barriers also were associated with the instructor. Some concerns were founded on the personal characteristics of instructors. For example, some learners reported that instructors are too forceful and that the "teacher brings personality with them." Others wanted a variety of instructors and complained that the same person was teaching courses. Also under this category were comments about the instructor teaching in a condescending way.

As with formal settings, instructional techniques are a concern within informal contexts. While in some instances the instructor is knowledgeable of the subject matter, he or she cannot adequately deliver. Or, as one respondent suggested, instructors are unprofessional in their delivery. In other words, the instructional technique used is not appropriate for the learners. Another concern was the lack of interaction among the learners and the instructors and the learners themselves. Many respondents indicated they wanted more discussions. In particular, more discussions were desired so that learners would have an opportunity to share their experiences. A respondent who stated, "Adults have experiences to share and new and different ideas to share", espoused this. Thus it would appear that learners do not want to hear the instructor lecture throughout an entire class period. Instructors were compared to a worship service, in that they take their teaching responsibility as their time to talk for an hour. Thus, like the preacher during a worship service, learners are unable to ask questions or make comments when the instructor lectures throughout the entire class period. Another issue in this category is rigidity. Since some church-based offerings are based on a scriptural text, there is a feeling that the dialog is too structured and closed. In many instances, the church educator is following the format from a book and is required to meet the guidelines as provided. Thus, educators do not have the opportunity to "get off track" on other subjects that may be of interest to others. On the other hand, some people are turned off by the personal debates that sometimes occur within the learning environments. Another concern among participants was that the material should be presented in a lively fashion.

Conclusion

Religious institutions, as well as other informal ones, continue to provide new insights regarding adult education and open doors for additional research. This completed research reports on the impact an instructor can have as a barrier to participation in adult education. This study is significant for all those involved in program planning in various facets of adult education

programs. In particular, this finding suggests further research should be conducted on the preparation of educators within religious institutions. As adult educators seek to enhance their knowledge regarding adult education participation, they cannot overlook the importance of closely examining barriers or deterrents that exist not only among learners, but also within institutions.

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PSYCHODYNAMIC PERSPECTIVES ON ADULT LEARNING GROUPS

Janice Morgan Saturday

Abstract

The purpose of this paper is to stimulate thinking among adult educators about how unconscious factors and a participant's internal world influence the adult learning group. The paper includes excerpts from conversations and interviews with three participants of the same learning group. A psychodynamic perspective was used to understand how the group process affected the learning of these three group participants. The use of a psychodynamic orientation includes the belief that the unique reality of each group member is influenced by temperament, life experience, family of origin, and unconscious processes. Despite the challenges and the seriousness of questions that have been raised by critics of psychoanalysis, it offers a way to look at adult learning which considers multiple perspectives and it recognizes areas that are beyond our conscious awareness yet affect our behavior and learning.

Introduction

Group work is often used as a teaching strategy in the adult education classroom. The tangled intricacy of the group system is often overlooked in an effort to achieve a predetermined learning objective. The dynamics that take place in the group setting are complex, relational, and different for each individual. The relational and social conditions that are available in the group setting offer abundant possibilities for learning when observed from a psychodynamic perspective.

When I experienced the group structure of a research activity in which I was a participant disintegrate, I began to search for a more complete understanding of the group experience. The data that follows are largely derived from the authors lived experience in the group. After the group ended, I talked with other members of the group, took notes, read, and thought about what happened. The data consists of stories about times when the group process had not gone well and then my best attempts to understand how that happened. Consequently, you will read the ruminations of a researcher as a critically engaged interpreter who uses a psychodynamic perspective.

Psychodynamic Perspectives

Before relating the stories I want to give some background information from psychodynamic theory that will be used to analyze and explain the data and my interpretation of the stories. Psychodynamic psychology is based on the theory of psychoanalysis. Psychodynamic and psychoanalytic are terms that will be used interchangeably in this paper. Lemma-Wright (1995) explains an integral component of the psychodynamic perspective, "The idea of psychological conflict,...is central to the psychodynamic perspective. ...It was one of Freud's great insights that our experiences are dynamic – that is, the outcome of conflicting forces, ideas and wishes" (p. 13). Also, past relations, especially parent-child relations can be unconsciously transferred into group settings and other daily social relations at primarily an unconscious level. There is a tendency for group members to interact in the group as they did in their family of origin. An individual's temperament and life experiences will also influence his/her perception of the group learning encounter.

As will be discussed later in the paper, I argue that the group member had an identity investment in his/her positioning in the group experience discourse. By using the defended subject concept as described by Hollway and Jefferson (2000), I will explore why the group members invest in certain discourses rather than others. Hollway and Jefferson (2000) explain their theory of the defended subject:

> This argument assumes that threats to the self create anxiety, and indeed this is a fundamental proposition in psychoanalytic theory, where anxiety

> is viewed as being inherent in the human condition. For psychoanalysis, anxiety precipitates defences against the threats it poses to the self and these operate at a largely unconscious level. The shared starting point of all the different schools of psychoanalytic thought is this idea of a dynamic unconscious which defends against anxiety and significantly influences people's actions, lives and relations (p. 19)

The group member will be posited as a psychosocial subject who cannot be understood without knowledge of his/her external experiences and how his/her internal world interpret and make meaning of the external experiences.

Same Group, Different Perspective

> Most of the members of the group knew each other well, having participated in other classes together. Initially, the group process seemed to flow smoothly. Every member of the group was a novice researcher; nervous but excited about tackling the research project. The group quickly bonded and our work sessions were productive. Although there were various personalities in the group, ranging from the introverted to the boisterous, each person contributed equally to the project. This was a serious group, each with strong ideas and personality. On the final night of class our group was scheduled to present the findings from our research. About three weeks prior to the last night we began to develop our presentation. Each group member was strongly invested in his or her portion of the presentation and our critique sessions rapidly lost structure. People began talking over each other and the atmosphere in the room became highly charged.

This is the point where the experiences began to diverge. The tension created by the anticipation of the upcoming deadline and presentation combined with each group members' history, individual temperament, and unconscious processes are manifest in the unique reactions to the same group experience. The same experience, told from a different perspective, began to sound reminiscent of eyewitness accounts of an accident; similarities exist yet each version contains a different emphasis and insight. Similar to the variation in eyewitness accounts, the accounts of the preparation of our final presentation by members of the group are different. Each account represents the unique reality of the group member.

The people in the anecdotes presented in this paper are real but names and other identifying features have been disguised so as to preserve confidentiality. My story has also been included as an excerpt and labeled as *Janice*. For purposes of clarity the material has also been condensed and only the themes relevant to the concept being illustrated are outlined. It is not my intent to give the impression that the understanding of the group experience through psychodynamic theory is a straightforward matter; deciphering the multi-layered meanings in the group experience is very complex and can sometimes be lost through the process of condensing the stories. These are my interpretations based on my knowledge of psychodynamic concepts and ideas.

Janice's Story

> *Janice:* I felt overwhelmed and very uncomfortable with the group dynamics. The bombardment of voices and questions were coming too fast, from too many people at once, and they were too loud; it felt as though I was being attacked. It was difficult for me to unfreeze my mind enough to be able to explain, in an articulate and relaxed way, how I had arrived at my findings. I froze and wasn't able to gain back my space in the group. It was not the kind of learning environment that I enjoyed.

When the group project ended, my initial reaction was to forget the matter, chalk it up to personality differences, and offer the "excuse" that it "was not a healthy learning environment for

me". In reality this was a defensive stand. I now believe that my reaction to the way feedback was being delivered by group members felt extremely threatening to me. Initially I did not want to look at this issue but rather defended against the anxiety that I felt by saying that "this was not a healthy learning environment for me".

With time I began to search for an understanding of the group experience by examining my own past. The psychodynamic approach maintains that in order to understand our present day behavior we must uncover our past. The first group that I experienced was my family group. Within that experience I developed the norms and expectations that influence my present behavior in any group setting. The pattern set in this early learning carries on to this day and consequently played out in my reaction to the group experience.

As the third of four daughters from a white, middle class, conservative southern family who handles disagreement indirectly rather than openly, my family role models for healthy conflict are limited. For example, recently my youngest sister sensed, at a family birthday celebration, that my second sister was alienated over something. She e-mailed me and called my oldest sister to relate the circumstances. In classic family style the eldest then called sister number two in an attempt to uncover the mystery. Indeed this is a scenario that illustrates the way in which my family members commonly deal with conflict in the family group.

My own experience in the research group is an example of "interference" as described by Britzman (1998):

> In positing education as a question of interference (as opposed to an engineered development), we have a very different epistemology and ontology of actions, and actors: one that insists that the inside of actors is as complicated as the outside, and that this combination is the grounds of education. Not only does the world impinge cruelly upon the subject, and not only does the subject's inner world constitute the be-all of understanding and misunderstanding: the subject lives both dilemmas in ways that cannot be predicted, authorized by another, or even deliberately planned and separated. (p. 6)

The interference of the highly charged feedback by the group members conflicted with my internal need for a more removed and distant delivery of feedback. By tolerating the anxiety I was able to work through the interference and gain instruction from the experience. The external world of the institutional and group setting "impinged cruelly upon" my internal world. Initially I clung to the notion that the highly charged atmosphere was not a healthy learning environment for me; I claimed that my learning was impaired. When I was able to lower my anxiety enough to tolerate this interference and work through it, my learning increased. However, it is important to note that the benefit of time, space, and reflection away from the group experience enhanced the learning and resolution that occurred for me. Indeed this approach to learning is complicated and requires long patience but the learning is rich. Britzman explains, "Neither internal nor external reality is simple. To tolerate this insight is just the beginning of what Freud calls 'working through' or learning" (p. 6).

Although my family of origin used indirect behavior when conflict arose in the family, it became apparent that the indirect model had not been effective in this particular context. Yet my investment in an indirect manner of dealing with conflict allowed me to legitimate and protect the indirect and triangular fashion in which my family handles conflict and more generally the distance and secrecy promoted by this way of dealing with conflict. However, the family way of dealing with conflict also prevented me from claiming my space within the group.

Rita's Story

> *Rita:* And the response was I wanted to crawl under the table. ... And that the people's whose work was up there at the moment were feeling attacked by other people's critiques or suggestions of that work. And then many people would be talking simultaneously. ... So for me what happened was those people who had

> a certain strength and a certain type of personality were the ones who were heard. And there was another group of people who tended to be much more, I'm not sure if introverted is the right term – but maybe that's true. They were more in terms of conflict, instead of getting in there and being the bulldozer - their response was to pull back. So you have this one group of people that were playing the role of victim and being submissive. And you have this other group of people that were playing the role of bully. And so, for me, it became extremely uncomfortable.

Rita was in conflict about her own aggressive and submissive feelings. She talked about the fact that her aggressive behavior had been discouraged in her family, at school, and by society. For example, she stated,

> And so that part of me that is really strong and comes out like a bulldozer was interpreted within the family as being really detrimental to my sister who's thirteen months younger than I am because it would bulldoze over her…and then because it's inappropriate, I slink down into victim, which I also know is inappropriate behavior and so there is no ground on which to stand. I have not found that middle, that middleground.

Rita was in conflict with her knowledge that playing the victim is not healthy yet her family experiences did not encourage assertiveness. When the conflict was most intense in the work group, Rita saw the group members become either bullies or victims. Rita describes these dynamics, "So you have this one group of people that were playing the role of victim and being submissive. You have this other group of people that were playing the role of bully."

The behavior that a group member displays, especially in stressful situations, may be repeated from past family interactions and experience within the family system. My own family experience leads me to withdraw in group settings where conflict becomes intense. Rita struggled with being able to find solid "ground" to stand upon. Another group member explained that his own family encouraged assertiveness and direct engagement when conflict surfaced. His behavior and reaction to the conflict that occurred in the research group was much different then Rita's reaction and my reaction. Rita and I believe that learning stopped on the evenings where conflict was openly hostile in the group. The conflict felt hostile to me, however, another group member has stated that he does not believe the conflict was hostile but healthy. It is this group member's perspective of the group experience that we will turn to next.

Sam's Story

> *Sam:* It was just a group of intellectually charged individuals working under pressure. Happens all the time, and I'm glad it does. Sometimes I come away from such a session with a bruised ego, but I always come away smarter. … For good or bad, most academic settings—faculty meetings, project work, discussion groups—work like this group worked. And, unfortunately, many are also characterized by abuse, manipulation, and ego games …; I've had to learn to survive those too, but it's a constant struggle.

Sam talked in vivid detail about his working class background. "Being loud and clever was rewarded. Children could walk into a group of adults and tell a joke. Proactivity and assertiveness were valued in my background. I don't aspire to be dignified, so the whole early stuff was loud jokes, funny, exciting. People could fight and disagree. A clever disagreement at the dinner table was highly valued. An Italian house is a loud house."

Sam thought the aggressive feedback sessions were "good". In an e-mail message to the group members he stated, "I don't see a problem. No one was abusing anyone, no one was trying to win or play ego games." We have already learned about the communication model that was used and encouraged in Sam's family of origin. The model that Sam's family used was in stark contrast to the quieter and less well-defined model that Rita and I experienced.

If we use Hollway and Jefferson's (2000) concept of the defended subject to interpret Sam's reaction - then we can question why Sam invested in discourse that protected this perspective of the group experience. Sam has already told us that he does not "aspire to be dignified". Although Sam used the word dignified (which has a positive connotation) to describe the way he doesn't want to be, he also described his way of behaving as loud, funny, exciting, and clever. Sam's brother is a police officer and Sam has expressed a tendency on the part of his brother to characterize Sam's scholarly inclination as uppity. Sam also stated, "I like being the way I am, I don't aspire to be boring, I don't aspire to be dignified. That's not what I want to be." In the previous statement Sam equates dignified with boring. I maintain that Sam had an identity investment in his aggressive style of disagreement and may feel threathened by the possibility of being perceived as dull, pompous, and unexciting.Could it be that the unconscious and conscious are engaged in a struggle where the conscious mind is aware of the unconscious murmurs but cannot understand nor fully access their meaning? Fenwick (2001) describes this struggle:

> The conscious mind, on the other hand, is both ignorant and partially aware of its own ignorance. The consciousness is thus anxious about its own uncertain, impartial knowledge, its limited ability to know, and its fragile boundaries and existence. This anxiety generates resistance to learning, as for example when we fight concepts which, even if we suspect their value, fundamentally challenge our existing beliefs or draw us into a question we would rather not pursue. (p. 31)

Sam may unconsciously need to hold on to the family style of being loud, exciting, and assertive in an attempt to defend his place in the family and society rather than being perceived as dignified and boring.

Critiques and Thoughts on the Use of Psychoanalysis

When psychoanalysis was originally developed by Sigmund Freud, it was thought to be a highly subversive discipline because of its central themes of sexuality and aggression.Lemma-Wright (1995) offers a another explanation for the rebellion against psychoanalysis:

> It undoubtedly posed a serious challenge to the belief in conscious thought as the ultimate datum of human experience by invoking the central idea that there are areas of our experience which are beyond our conscious awareness, but which nonetheless affect our behavior – from behind the scenes as it were. (pg. 2)

Other criticisms that have been launched against psychoanalysis are that it is expensive in terms of time and money, irrelevant as a treatment method for the very sick and the socially disadvantaged, and that there is an absence of satisfactory data showing the effectiveness of the method (Lemma-Wright, 1995; Rabkin, 1970). Also, many feminists are angered by traditional Freudian theory because of the idea of penis envy and related concepts that paint an unflattering portrait of women (Ryan, 2001; Tong, 1998). Ryan (2001) maintains, "Psychoanalysis has frequently been dismissed as bourgeois, as highly culturally specific while purporting to be universal, and as anti-feminist". (p. 48)

Some of Freud's original ideas have since developed and evolved into different theories of personality development and psychotherapy (Cole, 1998; Lemma-Wright, 1995). Recently, psychoanalytic theory is enjoying a renaissance and is specifically being used to illuminate educational theory (Britzman, 1998; Fenwick, 2000, 2001; Ryan, 2001). In a discussion of the dominant approaches used in adult education to understand experiential learning, Fenwick (2001) presents the critiques of those approaches as, "managing adults' experience." "... focus on mental processing, the unproblematic view of identifiable 'concrete' experience, the assumption that individuals engage in and reflect upon their experiences as unitary independent selves, and the assumption that individuals are split from their contexts" (p. 1). In contrast, Fenwick (2001) characterizes the advantages of applying ideas from psychoanalytic theory to adult education practice, "The contribution of psychoanalytic theory to experiential learning is its demonstration of the limits of conscious reflection on lived experience" (p. 33). Often we assume that what

happens in a group is primarily influenced by the way in which the group is set up and facilitated. However, much that happens in the group setting is beyond the control of the adult educator.

Conclusion

The adult educator's practice can benefit by an understanding that each group member in his/her class may have a different experience and a unique reality in regard to the same experience. I argue that there are learning opportunities that are lost or misunderstood when group work is simply used as a way in which to vary the presentation of content, to provide a more dynamic learning environment, or to achieve a learning objective. Adult education has embraced the use of group based learning but has not welcomed the underlying dynamics that are present in the ambivalence, depths, and unconscious processes that are ever present in the group experience. I propose the use of a psychodynamic framework to gain a deeper understanding of the intricate learning dynamics that occur in adult learning groups. The tension between the internal and external world of the learner can provide knowledge that is sometimes overlooked in the hectic demand to cover cognitive learning objectives and content. The use of an approach to group work that incorporates concepts from psychoanalytic research can uncover rich new sites for learning and development in the practice of adult learning groups.

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STUDENT EXPERIENCES IN SMALL COLLABORATIVE GROUPS ONLINE

Regina O. Smith

Abstract

The purpose of this research is to develop a deeper understanding of collaborative learning as experienced by adult learners enrolled in an online course. The findings suggest that the participants in this study were caught in a paradox; they wanted to engage in learning where they were allowed to co-construct knowledge, but they also wanted to learn independently. The students participated in a form of resistance, which resulted in ambivalence rather than collaborative learning.

Introduction

Online distance education is growing at a rapid pace. While the rapid growth is due in part to the recent developments in computer-mediated communication, it is also due to the need to offer access and convenience to students who prefer to take the courses at a distance rather than face-to-face and the perceived need to compete for the adult market among various postsecondary education institutions (West, 1999).

Despite the burgeoning growth of online courses, online distance education is often characterized by problems such as high attrition rates due in part to the nature of the environment. Garland (1993) maintains that online distance education separates the instructor, the class, and the student, which limits student opportunities for motivation and encouragement. This lack of motivation and encouragement leads to procrastination and ultimately dropout. When students fail to persist in the course they feel a sense of failure, they lose valuable time spent taking the course, money, and the opportunity to acquire the goals, which brought them to the course.

Online learning proponents contend that collaborative learning and the creation of learning communities diminish these feelings of isolation and alienation that lead to attrition (Eastmond, 1995; McConnell, 2000; Palloff & Pratt, 2000). Small groups are formed in collaboration strategies that serve as learning communities. Palloff & Pratt maintain that these learning communities allow learners to establish communal ties, which provide a support system that increases commitment to both the course and the other learners.

Adult students are attracted to the online environment because of the ability to interact with other students at the students' convenience and the ability to thoughtfully craft one's response after reflective thought (McGraft & Bredahl, 1998; McConnell, 2000). Yet, these conveniences serve to limit the effectiveness of the learning communities. The text based online environment diminishes critical nonverbal communication cues (McGrath & Berdahl, 1998; McConnell, 2000) and increases the time required to make group decisions since students' postings are often untimely (McConnell, 2000). Thus, adult educators are challenged to create learning communities that exploit strengths and diminish the effects of the text-based environment.

Surprisingly little empirical evidence exists to support the promises for collaborative learning and learning communities (Bullen, 1998). Most studies have focused on the technical, instructional design, and cognitive dimensions of online learning. We know little however, about how students negotiate collaborative approaches to learning online. This study seeks to fill that gap by seeking to develop a deeper understanding of online learning with small group collaborative learning strategies as experienced by adult learners enrolled in an online course. The question guiding this study is "How do students enrolled in the online course which uses collaborative learning describe their learning experiences?"

Theoretical Framework and Rationale

A consideration of collaborative learning may help provide both some understanding of why these problems exist and what is needed to address them more effectively. Bruffee (1999) describes collaborative learning as a reacculturation process in which students enter the knowledge community to become members of this new community represented by the teacher. The goal of reacculturation is for students to acquire the community property (the values, beliefs, symbols, rules of conduct etc.) of the new community. For Bruffee, this reacculturation process is best accomplished through consensus within a heterogeneous group of students. That is, a group of heterogeneous students acting as interdependent learners work collaboratively in groups to form the transition community. Students benefit from diverse perspective while they challenge one another's' previously unshared and socially indefensible beliefs, opinions and attitudes when the transition community is composed of heterogeneous members (Bruffee, 1999). Small group discussion used in the collaborative setting encourages individuals to coordinate different points of view, which in turn enhances reasoning and higher order thinking skills that promote shared knowledge construction (MacKnight, 2000).

Two issues are important in considering small groups for collaborative learning online: a) the patterns of participation; and c) group development issues.

Patterns of Participation. Participation equity among all group members is required to address the problems assigned. Studies on small collaborative groups online reveal that participation remains unequal. Obtaining equity in participation is a tricky endeavor, influenced by several different socio-cultural issues. Participation inequality continues to exist in online collaborative groups because males continue to dominate the conversation when females are present in the groups (Berdahl & Craig, 1996; McConnell, 2000), students have unequal access to technology and/or technology expertise (Sage, 2000), and students with higher level of subject matter experience often dominate the conversation because other group members feel they have nothing to contribute (Sage, 2000). While we know a little bit about technology, gender and expertise differences, the research on student perceptions of their online collaborative small group experiences fail to address racial and cultural differences. These issues are documented in small collaborative groups in face-to-face settings. For example, studies reveal when the critical mass of group members are from dominate groups - groups composed of White students with only one student of color or groups with male students and only one female student - the students of color and the female group members are disadvantaged because attention is unevenly focused (spotlighting) on them as the only minority in the group (Rosser, 1997). Racial and gender discrimination results from these configurations and also contributes to the minority members' poor attendance at group meetings, their reduced group discussion participation, and these configurations serve as learning barriers (Duek, 2000; Rosser, 1997).

Group development issues. While collaboration is difficult in face-to-face settings it may be even more problematic in online groups for at least three reasons. Computer Mediated Communication (CMC) groups take longer to form a group identity (McGrath & Berdahl, 1996). Some scholars (see Bennis & Shepard, 1956, and Wheelan, 1994) assert that groups grow and develop from infancy through mature adults much like an individual. Just as individuals develop an identity in order to function in more mature stages represented by adult development, groups must also form an identity in order to accomplish the more mature work of consensus needed in collaborative learning. In addition, students new to the online environment are involved in technical issues such as telephone interruptions and familiarizing themselves with the new environment, which leaves little time to attend to the problem solving process (Sage, 2000). Finally, students revert to cooperative learning measures by dividing the tasks based on past skills (Kitchen & McDougall, 1999) and/or by allowing one group member to organize the other members and take responsibility for the group task (Oliver & Omari, 2001).

While "principles" of group dynamics and collaborative learning might be applied to these settings, developing an understanding of the student experiences in these groups will enable

adult educators to more effectively transfer their knowledge of collaborative learning theories into the online environment. Research into online collaborative learning provides some information about student experiences related to the technical, communication and results of collaborative learning process. However, there is little information, within this research literature about student experiences with small online collaborative learning groups. We know what the theory intends, but nothing about how the students experience the process. This study sought to fill that gap by developing a deeper understanding of collaborative learning as experienced by adult learners enrolled in an online course by exploring the question: How do students enrolled in an online course that uses small collaborative groups describe their learning experiences?

Research Design and Data Analysis

This study utilized a phenomenological (Moutstkas, 1994) case study methodology. The case is an online course on adult learning at a large, Midwestern research university. The eight participants were graduate students, most of which were enrolled in a program in higher and adult education. The participants included an African American female, and African American male, a Hispanic female, an International Hispanic male, a White female doctoral student, a White International female, a White female, and a White male student.

Traditionally taught in FTF contexts, the course was redesigned to be taught online and in a problem-based (PBL) format. While definitions of Problem Based Learning (PBL) are diverse, one that fits the instructional design of this course is the process of learning through problem resolution. Essentially, the students are provided with a set of ill-structured problems that closely resemble situations they are likely to encounter in their practice. For example, the first problem involved attrition in developmental education courses in community colleges. Using the research and theory in adult learning, the students were to address the attrition problem and to create an action plan for the college administration designed to reduce the number of students withdrawing from these classes. A similar approach was used for two additional problems, which made up the course curriculum. Participants were assigned by the instructor to small groups of three to four students, with the intent of creating heterogeneous groups. The groups stayed intact for the entire semester. Each problem was addressed and studied by the small group, and each small group was expected to collaboratively complete a product. In addition, individual group members produced reflection papers for each problem, as well as maintained personal journals for the entire course. Data were collected using a background questionnaire, in-depth interviews with participants, debriefing papers, and reflective journals.

Findings

Although many themes emerged in the research, this paper reports one underlying theme; learning collaboratively in small groups online presented a dilemma for these students representing a paradoxical tension between their desire to work more independently and their need to work in a collaborative course structure. This dilemma manifested itself in two sub-themes a) an expressed desire to work independently, and b) behavior that suggests ambivalence toward one another.

The desire to work independently. This course was purposively designed for maximum collaboration through carefully constructed problems. Some students approached this task with much trepidation. They lamented over the need to work collaboratively in small groups and expressed a desire to work independently. Some participants felt that working alone would provide freedom to work without being responsible for their group members. Autumn laments, "I am looking forward to the capstone project as a chance to really try to some writing on my own and not feel like I have to be the cheerleader and bring other people along for the ride." Luther compares this adult learning course to another online course that he was enrolled in during the semester "You had the opportunity to get into groups. You could work by yourself

In collaborative learning, a clear focus on group needs is required for the group to produce meaningful work reflective of all group member efforts. The data reveals that the participants in this study developed a focus on themselves rather than the group. This "me" focus was reflected in an ambivalence toward fellow group members.

Ambivalence toward one another: Some of the group members approached the problems by focusing on a paper, which would reflect their own perceived "high quality work standard" rather than investing time in a group problem-solving process. India comments, "I am focused on the process of and what I am learning. They [the group members] get in the way of my learning ... if I have to wait for somebody to do their bit ..."

When members in two of the groups encountered technology problems, their fellow group members displayed ambivalence toward their plight. Ann C. comments, "we let the fact that the technology dropped her out, pretty much dropped her out of our thinking ... ... meanwhile, she would go off and get work done and bring the work back and it would not mesh." While the group members were empathic toward the member, they made little effort to inform their member of prior decisions. Autumn was not empathic about her members' problem. " ... she lives on campus so I know –early on I said can't she go to another computer. I mean it just seemed kind of natural that I couldn't get on one night and I drove 30 miles to my office to get online."

This ambivalence created conditions that negatively influenced the experiences of traditionally marginalized group members. Janice, an African American female, felt that race was an issue in her experiences since the other members of her group (a White male and female) neither cared about her as an individual "if she meets with us fine, if she doesn't fine, we're going to go ahead and just do what we have to do. We're not going to depend on her, " nor respected her opinion " I would feel like I had to do double or triple the duty to try to get them up and understanding what you know I had stated ...I would just feel like because racially I felt like I was being excluded." Xavier, an International masters student, explains that the members of his group were doctoral students so "it was difficult for me to follow them because they were running faster than I was all the time... if it was a Spanish course believe me I was going to be able to write faster and to write more. ... I think I was able to learn a little bit less ..." John and Luther, the only male members of their respective groups admitted that they did not contribute as much to the group process as their female group members. The female members made excuses for them rather than confront their non-participation.

Despite these desires to work independently, some members expressed a desire to do both, India, comments, India reflects, " Some of the group stuff is fun. And it enhances learning ...I don't think it reflects individuality."

In summary, one of the themes in these findings reflect a cyclical paradox in which the members are required to work collaboratively, yet, they express a desire to work independently. While they want to work independently, they also find learning benefits to working in small groups.

Discussion and Implications for Practice

The participants in this study had an opportunity to both study and experience two fundamental adult learning theories - collaborative learning and group learning. Despite this opportunity, their stories reflect a cyclical and paradoxical challenge for them. They were required to work collaboratively, yet, the wanted to work independently. Even as they expressed a desire to work independently, they also had a need to engage in collaborative discussion to benefit from diverse perspectives as well as talk through their own. The resulting tension from this paradox was characterized by resistance, which manifested itself in ambivalence toward their fellow group members.

Group development theorists (Bennis & Shepard; Smith & Berg, 1997) explain that the participant's behavior is actually a product of unconscious authority and intimacy issues. A few students expressed frustration about the learning the theory through problem-solving rather than

having a lecture. These statements reflect the participants' unconscious strategies to elicit attention from the authority (teacher). When the teacher does not respond by giving the group members what they seek, the group members express resistance type behaviors that prevent the group from producing meaningful work (Bennis & Shepard, 1974).

Unconscious responses to unresolved intimacy issues are also reflected in the participants stories. Autumn declares, "I'm not sure .. that I want to invest the time in the team process to get to the product." For Smith and Berg (1987) Autumn's statement is a response to the paradoxical nature of group membership. In newly formed groups, the individual group members must negotiate what they must give up to belong to the group. Correspondingly, the group as a single entity is trying to determine whether it will be able to accomplish the task at hand given the members of the group. This struggle manifests itself in the pull between how the group wants its members to behave and how the individual wants to behave. Smith and Berg contend that when there is tension between group norms and how an individual group member wants to behave, invariably, the individual is expected to change and adapt the group norms. Yet, the group members are reluctant to change and adapt because a perceived lack of control may lead to dependence (Unger, 1984). This dependence creates a fear that one's individual identity will be submerged under group identity and social roles. According to Unger, humans causes ambivalence toward fellow human beings. While all humans crave the possibility for self-expression gained in association with one another, they fear the need to submit to the threat of suppression, conformity and constraint. Each time humans seek to fulfill their need for companionship from others they face "unlimited danger" since humans must open ourselves up to personal detachment and communal engagement that individuals neither predefine nor control. The tension continues and in fact can become worse because the more the individual tries to assert their individuality, or the group endeavors to assert its groupness, the amount of emotional tension within the group increases (Smith & Berg, 1997).

Amidst these unconscious and unresolved issues, and the fear of being submerged into a group identity, students are asked to maximize their collaborative efforts by working in heterogeneous groups to problem solve and write a paper together. While the collaborative small group serves as the transition community through which students are asked to work interdependently (Bruffee, 1999), they also represent one of man's greatest fears, being submerged into a group identity while losing a sense of personal identity. When this happened in this online course, the students resisted working collaboratively and instead engaged in resistance that allowed them to work both independently and receive some benefits from discussion from their fellow group members.

This resistance however, fails to provide positive interdependence (Johnson & Johnson, 1974), which is critical for effective group learning. According to these authors, learning in small groups is almost always more effective than learning in isolation if and only if there is positive interdependence. That is, each individual is concerned about the performance of all the other members of the group. The goal of positive interdependence is realized when all members of a group participate and are recognized as constructively participating in the learning process. It is clear from this study that some of the members were not engage in positive interdependence, but rather their ambivalence toward one another created conditions that led to inequitable member participation as expressed by the stories from the students of color and female group members.

Conclusion

In summary, this helps adult educators better understand collaborative learning as more than simply a pedagogical strategy. The results reflect a distinction between collaborative learning theory and the students' behavior as they resist engaging in collaborative activities. This gap between theory and student practice suggest that a fundamental paradigm shift is required in the students' epistemological beliefs about teaching and learning. The findings further suggest that adult educators must therefore, come to terms with the resistance students display toward collaborative learning and instead help learners began to examine and come to terms with this resistance. Failure to attend to this resistance could in fact defeat the democratic intentions of small collaborative group learning online.

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THE EXPERIENCE OF REAL WORLD CONTEXTS IN VIRTUAL ENVIRONMENTS: NEGOTIATING MEANING IN ADULT ONLINE LEARNING

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Abstract

The purpose of this qualitative case study was to develop a deeper understanding of adult learners' experiences participating in an online, problem-based course, and to enhance our understanding of PBL as a means to foster a sense of context in these environments. The findings the perception of meaningful context, is constantly mediated through differences among group members, and the need to manage group and interpersonal processes, particularly around unresolved issues of authority and intimacy. Implications for adult educators are discussed.

Introduction

Within a short period of time, online learning has become a significant component of postsecondary education. In 2002, it is projected that eight-five percent of higher education institutions will offer courses online (Distance Learning May Soar, 1999 as cited by West, 1999). While this "revolution" has spread across all sectors of postsecondary education, efforts at developing and enhancing online programs seem targeted primarily to adults, the fastest growing student segment within postsecondary education. For profit institutions such as Phoenix University are offering online degrees tailored for working adults (West, 1999). To remain competitive in the adult market, traditional colleges and universities are rapidly expanding distance education offerings.

Despite its rapid growth, however, online programs have faced significant challenges in attempting to serve these adult learners. Early online course offerings often resembled electronic versions of old correspondence programs, transmitting information to large numbers of learners (Boshier et. al., 1997), and many current efforts are not much better. Focusing primarily on transmitting online leaves adult learners feeling isolated and unmotivated, leading to procrastination and eventually attrition (Garland, 1993). Learners are largely left to themselves to make connections and applications to specific contexts. Attempts to promote more interaction among online learners through asynchronous communication failed to provide more contextual learning environments or to address learners' feelings of detachment and isolation, and may even be furthering a lack of connection among adult participants (Bullen, 1998).

To be effective, adult learning must be contextually relevant, problem-based, and perceived as applicable to the learner's current situation (Merriam & Caffarella, 1999). For adults, learning settings should reflect real-world contexts. In contextual learning, the learning process is tightly bound or inseparable from the context or situation in which learning occurs. Both the process of learning and the knowledge attained are "a product of the activity, context and culture in which it is developed and used"(Brown et.al., 1989, p. 32). When content is learned within contexts meaningful and relevant to the learners, their motivation, interest, and achievement improves dramatically (Hansman, 2001). Such connections and integrations foster a deeper sense of meaning among learners and help them see how particular content relates to their own lives.

Integrating content with real world contexts continues to be problematic in online environments. The challenge is further exacerbated by the virtual nature of online learning. Spontaneity and the ability to discern and respond to emerging contextual issues are important to effective experiences in contextual learning. Within online environments, more structured and planned communication usually circumscribes spontaneity. Furthermore, the usual cues that allow

participants to assess the kind of understanding that derives from learners' making connections between the content and their life experiences are often absent.

Contextual leaning is enhanced by structuring curricula around problems that characterize real-world contexts. Solving ill-structured problems are at the heart of professional practice (Jonassen, 1999). They are ambiguous and uncertain, and it is unclear just what the nature of the solution should be. Problem-based learning (PBL), which incorporates ill-structured problems into the curriculum, represents a promising approach to developing real-world contexts. Numerous professional preparation programs have adopted PBL as a curricular model for their programs (Koschmann et.al., 1996). A PBL curriculum assumes that students, in small groups, develop content knowledge and skill by ill-structured problem resolution. In such an approach, teachers rarely direct instruction; they act as a facilitator, tutor or guide for group inquiry. Students have freedom to pool their experiences to make meaningful connections with the text through problem-solving in their groups. Given its focus on real-world practice problems and the need for learners to work together to address these problems (Boud & Feletti, 1997; Bridges & Hallnger, 1995), PBL seems well-suited to the experience of real-world contexts in virtual environments.

Relatively few studies, however, have reported the use of PBL online and, for the most part, these studies do not address the students' experience of context in these settings. Some research suggests concerns with the ways in which problems are construed and approached. In some instances, online learners receive information about how to solve problems but too seldom engage in problems such as those they will encounter in real practice (Jonassen et al, 1999). Other researchers have found that the problems may not be ill-structured, which results in the students failure to attain the knowledge and skills they need to solve problems in their professional careers (Koschmann et. al., 1996). Group work is often dominated by learners with more advanced skills, thereby depriving others of the opportunity to develop problem-solving skills (e.g. Kitchen & McDougall, 1999; Oliver & Omari, 2001). Other studies report findings of students' efforts at problem solving, but fail to demonstrate the nature of the problems presented to the students (Cohen, 1994; Sage, 2001). Researchers have also explored the PBL process in online environments as they examined the overall effectiveness of the approach (Cohen, 1994), the student's approach to learning within a PBL curriculum (Newbie & Clark, 1986), the outcome of problem-solving strategies, and instructors' and students' overall evaluations of the PBL course design (Oliver & Omari, 2001). For the most part, these studies have been evaluations of course designs rather than studies to understand the contextual nature of the environment.

We know relatively little about participants' actions and decisions behind their experiences as they struggle to learn in problem-based, online environments. The purpose of this study was to develop a deeper understanding of adult learners' experiences participating in an online, problem-based course, and to enhance our understanding of PBL as a means to foster a sense of context in these environments. The question that guides our inquiry is "What is the nature of the students' experience of in a PBL online environment in which ill-structured problems are used to provide a practical context?"

Research Design and Data Analysis

We utilized a case study qualitative research design. The case is an online course on adult learning at a large, Midwestern research university. The twenty-five participants were graduate students, most of which were enrolled in a program in higher and adult education. The participants included four African American female (one doctoral, three masters); one African American male (masters student); three International masters students; one Hispanic female doctoral student; nine White females (four doctoral, five masters); eight White males (three doctoral, five masters). This class was the first online experience for 75% of the respondents.

Traditionally taught in FTF contexts, the course was redesigned to be taught online and in a problem-based format. The problems used in this course were designed as both ill-structured and related to the real world of professional practice. For example, the first problem involved attrition in developmental education courses in community colleges. Using the research and theory in

adult learning, the students were to address the attrition problem and to create an action plan for the college administration designed to reduce the number of students withdrawing from these classes. A similar approach was used for two additional problems, focusing on learning in professional practice and learning to work across differences in a collaborative setting. Participants were assigned by the instructor to small groups of three to four students, with the intent of creating heterogeneous groups. The groups stayed intact for the entire semester. Each problem was addressed and studied by the small group, and each small group was expected to collaboratively complete a product. In addition, individual group members produced reflection papers for each problem, as well as maintained personal journals for the entire course. Data were collected from background questionnaires, in-depth interviews, and course archival records. The interviews were transcribed verbatim.

Findings and Discussion

Most students reported enthusiasm about starting this course, remarking that it would enable them to complete a course without the need to come onto campus and to learn adult learning theory. It provided them an opportunity to take a course offered by the instructor and to experience an online course, which they felt was important because of its growing significance in adult and higher education. As the course unfolded, some students continued to feel excited about the environment. For others, this enthusiasm quickly turned to trepidation. The findings suggest that the learners' experiences of context in an online PBL environment is mediated by a) the process of connecting problems and relating content to their own practice settings, and b) management of group and interpersonal dynamics that characterized team processes.

Connecting content to practice. The students' ability to make meaningful connections was influenced by the problems, group discussions and the technology. For some students such as Anne, the problem-based approach was a welcome change. She commented, "I like the problem-based learning because I think that people can learn in a textbook but can you pull that knowledge and use it out of textbook? Somebody can be a wonderful student but can they apply it? I think problem based learning is applying the knowledge." Nard found that the third problem was so relevant to her job that she submitted her group's final product to her dean for use in their college. Students like Donald felt that they needed the instructor to provide a lecture in order to make those connections. He remarked, "Maybe if I had lecture notes in front of me and the teacher talking ...I think that would help me."

Group discussions led to making connections with prior experience. In a conversation between two group members on the need for teachers to try different teaching strategies to relieve teacher burnout, Lisa commented, "I have seen this happen time and time again." Autumn said, "I tried doing that in my class as well." Some connections evoked empathy with other adult learners. For example, when returning to his computer after stepping away for a moment Xavier explained, "My little girl was asking for some juice. I think that really explains how adult learners have to deal with personal responsibilities while trying to study." Yet, for those like Chris the connections were less clear: "I don't have an education background so the problems are confusing to me."

Technology helped connected content to practice. Some students like Nard used the technology to search for additional sources on the Internet: "I found some useful sites on the Internet that explains this issue better than the texts." For others like Ginger, who identified themselves as more oral learners, the medium of the technology presented a limitation for learning: "I'm an oral learner... When I hear things I remember it. I read things, it goes in one eye out the other."

Managing group and Interpersonal dynamics. Participants found the process both challenging and problematic, due to group and interpersonal issues as well as the technology. Ginger's experiences were very positive: "I don't think I would have learned as much [on my own]...We start out very quietly and look at everything that possibly could be influencing the problem and what could be an issue...[I] have learned a lot more from the things that we've looked at than actual solving the problem." Donald felt that he learned a lot from his group. However, he felt that he missed a lot by not interacting more with other member of the class: "I don't necessarily

benefit from what these other people are thinking." India's experience was a nightmare, "It's hard to know where everybody is coming from, even though we are discussing the issues…My take on it is different from another group member, who is different from another group member."

Differences in their learning styles, race, gender, and culture influenced their experiences. India commented on the diverse academic challenges: "Everybody comes to the group with their different individual learning styles…Jane having a tough time because she's a single parent and Bill…[who]…didn't know what to do after undergrad so he thought he would take the master's program…India here, who is a 4.0 student and really loves to learn…Jill, who is in the workplace and…really want a better job." Racial, gender and cultural issues were also prevalent. Janice felt excluded because of her race: "Both of my group members were white and I am not…[I was] beginning to feel like exclusion." Her group members confirmed that she may have felt "pushed out." Cynthia, the only female in her group comments, "I noticed that Walden would constantly cut me off while I was talking to insert his opinion."

For most students the technology further complicated the interpersonal and group dynamics. Chris said, "The technology is great but…I was scheduled to chat and couldn't get online at all." Communicating within the online environment was frustrating and time consuming. Ginger comments, "It's just more time consuming to arrange times to be in the chat." When this group met face to face however, Ginger reflected, "Our communication…flowed a little better when you are in a room together and we could show them the piece of paper that we were talking about… but it takes forever to type out the entire thought that you were saying rather than if you can see visual, usually when somebody is finished talking."

Implications for research and practice. Despite their differences, all of the students persisted and each student concluded that they learned a great deal about both adult learning theory as well as themselves as adult learners and group members. The students' stories highlight both the successes and the challenges educators face in creating meaningful contextualized learning for adult learners online. Similar to other face-to-face PBL approaches (Koschmann et.al, 1998); their processes were characterized by an ongoing need to make sense of the problem in light of their own individual and collective practice experiences. This sense-making process was marked by an almost continuous process of negotiation. They negotiated their understandings of the problems with which they were confronted, possible resolutions to the problem, and the relationship between the course content and the problem resolution. Furthermore, the students spent considerable time and effort negotiating differences among themselves as they approached and discussed the problems. These differences reflected the influence of learning styles, life contexts, culture, and academic status on their perception and experience of the given problems. Similar to other studies (McGrath & Berdahl 1998; McConnell, 2000), the technical environment created the need to constantly negotiate meeting times and schedules. Finally, most learners perceived the need to negotiate their online presence, such as when to talk, how much to say and the effects of their comments on their group members. The problem of defining their sense of presence online was compounded by a lack of physical contact, as well as interacting virtually in a text-based environment.

While these differences significantly influenced the way individuals and groups approached the problems, they also contributed to the overall meaning and perceived authenticity of the problems being addressed. While maximizing differences is a desirable aspect of PBL, it is clear from our study that individual differences significantly influence the way problems are perceived as real-life contexts. The degree to which the problems were perceived as authentic and meaningful appears to be significantly influenced by prior experiences, academic preparation, and other life contexts. Although individual differences contributed to varying experiences of meaningfulness of the problems, the group heterogeneity significantly influenced the learning experiences of the students along race, cultural, gender, academic standing, and learning styles. The PBL environment fostered a deeper learning among the participants around these factors. For example, there was growing awareness that female members were constantly interrupted by male members, reinforcing the perception of others of gender issues in small group settings

(Berdahl & Craig, 1996). Some female members took on nurturing roles for male group members who were not fully participating. African American and International students reported feeling excluded because of race and language issues.

It is clear from the findings that the learning process as well as the knowledge attained by the learners was situated or tightly bound up with and inseparable from the problems presented the processes of the small heterogeneous groups, and the online environment. This conclusion is consistent with the research and theory on situated cognition, which demonstrates that the learning process and the knowledge attained are "a product of the activity, context and culture in which it is developed and used" (Brown et, al., 1989, p. 32). The findings also suggest consistency with research on the dynamics and process of small, face-to-face groups. Two issues seemed to emerge as critical to the overall effectiveness of these groups, that of authority and intimacy (Bennis & Shepard 1974; Smith & Berg, 1997; Wheelan, 1984). For example, several groups spent time lamenting over the lack of instructor lectures to provide a content foundation, reflecting unconscious flight strategies to elicit attention from the teacher (Bennis & Shepard, 1974) and reflecting a continuous struggle with issues of authority (Smith & Berg, (1997).

In addition, several groups seem to struggle with coming together at all, suggesting concerns for intimacy. One group failed to ever meet together as a group. Thorough and comprehensive discussions of the problems were often avoided, opting instead for a division of labor approach, which obviated the need to meet and discuss. This process, however, resulted in three separate papers that, at the last minute, needed to be combined into one. Smith & Berg (1997) explain that as group members negotiate their personal identity with their newly formed group identity, the newly formed group is struggling to form an identity by pulling its members to deeper levels of commitment toward a group identity. This creates a paradoxical tension full of emotion and stress for the group members. Addressing the problem of intimacy was also influenced by the judgments group members made of each other based on race, gender, culture, academic status and learning styles. Wheelan (1984) explains that groups make quick judgments about the individual member's ability to contribute to the group in ways that mirror hierarchical structures within the larger society. That is, those students higher on the hierarchical ladder – White males, doctoral students, and older students – will quickly judge students who are different from the dominate group members as more or less capable according to this hierarchical ladder. This behavior serves to privilege White males while creating unfriendly conditions for persons of color and women. White males are privileged even when they are the only male in the group, because the females will follow the traditional female role within the group when men are present (Berdahl & Craig, 1996). As Bennis and Shepard (1974) suggest, unresolved issues around authority and intimacy can significantly compromise a group's ability to produce meaningful work.

Conclusion

In summary, this case study demonstrates that real-world contexts are possible within virtual environments. The findings further suggest that what participants learned in this experience is fully consistent with research and theory on contextual learning and situated cognition. The perception of meaningful context, however, is constantly mediated through differences among group members, and the need to manage group and interpersonal processes, particularly around unresolved issues of authority and intimacy. The findings further suggest that practitioners need to attend more fully to the importance of negotiation of difference within these environments, and to the need to develop knowledge and skill among group members around the importance of the issues of authority and intimacy in the learning process.

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THE EXPERIENCE OF LEARNING IN A WEB-ENHANCED COURSE

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Abstract

Web based courses are being offered at more and more colleges and universities. In many instances, students do not have a choice whether to enroll in an online course. However, little research has looked at the experiences of these students as they learn in an online environment. This qualitative study used in depth interviews with volunteers from a web-enhanced course to examine the experience of learning online from the students' perspective. Particular attention was paid to the impact of course structure and interaction and dialog among the students and instructor. The study found that lack of experience with the technology, frequency of feedback, language barriers, group size and subject matter all impacted students' learning in this web-enhanced course.

Introduction

What is the experience of learning in an on-line course from the perspective of a graduate student? While learning is the purpose of distance education, few studies have focused on the learners and the process of learning at a distance (Campbell-Gibson, 1995). Distance education research has focused on instructional design models, feedback, and whether there is institutional support for the programs, rather than targeting the experience of learning from a learner's perspective. Yet educational institutions are setting aside resources specifically for the development of on-line courses (Vrasidas, C. & McIsaac, M.S., 1999; Sharpe, T. & Hawkins, A. 1998). Clearly, if higher education is promoting the development of on-line courses, and if there is little research on the learners who utilize these educational programs, then we need to study and come to understand how learners view their virtual learning and how this learning might be enhanced through teaching acts adapted for an on-line environment. The purpose of this paper is to examine how a learner experiences an on-line graduate course. The project raises the following questions: (a) how does an adult learner in graduate school use dialog to help construct learning in a web-enhanced course and (b) how does an adult graduate student perceive the experience of learning in a web-enhanced course

Conceptual Framework

Moore defines learning at a distance as a transaction-taking place with physical space separating the learner from the instructor. It is this physical separation that makes the teaching -learning act different from that which occurs in a face-to-face classroom (Moore & Kearsley, 1996). This notion of education being a transaction is not unique to distance education; Moore contends that whenever there is a learner, a teacher, and a means of communication - face-to-face or over the Internet - there is always a measure of transactional distance. What makes distance education different is that the physical separation, or distance between, the teacher and learner is so significant practices and the roles of both teacher and learner require changes. Distance is both psychological and communicative; psychological distance is the feeling of isolation from both the instructor and other learners, while communicative distance is the misunderstanding between the instructor's intentions and the learner's activities. According to Moore (1993) transactional distance is determined by learner characteristics such as autonomy, the use of dialog, and the structure of the course itself. Distance instructional events should consider how the combination of methods and techniques reduces the space separating the learner and instructor. Each of the aspects contributing to distance will be examined as it relates to learning in an on-line environment.

Learning styles of distance learners have been studied for over 20 years and while there is no consensus or agreement on the definition of a "learning style" (Merriam, S.B. & Caffarella, R.S.,

1999), learning style can be interpreted as the "cognitive, affective, and psychological behaviors that serve as relatively stable indicators of how learners perceive, interact and respond to the learning environment" (Campbell-Coggins, 1988, p.26). Although the characteristics of distance learners have been studied for a number of years, there is still a very limited literature available (Diaz, D. P. & Cartnal, R. B., 1999; Thompson, 1998), and most of the literature focuses on the demographic and situation characteristics of these learners. Still, there is some evidence that learning (or cognitive) style does make a difference in whether learners complete programs where learning is at a distance. The research on learning style is inconclusive on the extent to which learning style influences the actual learning that takes place in courses taught at a distance

Later refinements to the theory of transactional distance (Holmburg, B., 1981; Garrison, R. & Shale, D, 1987; and Garrison, R. & Baynton, M. 1987; Keegan, D. 1986) and educators who apply constructivist philosophy in the classroom (Palloff & Pratt, 1999) indicate that dialog may be the critical defining aspect of distance education.

Dialog within a distance course is affected by multiple variables, including the educational philosophy of the teacher and the learners, the size of the learning group, the language of the instructor, and the medium of communication used in the course (Moore & Kearsley, 1996; Palloff & Pratt, 1999). Dialog is necessary to creating a social environment for learning and for clearly communicating the intent of the teaching- learning act (Campbell-Coggins, C., 1988; Palloff & Pratt, 1999). The implication is that learning style, or learning preference and educational philosophy determine the level of dialog required in a course in order for learners to successfully complete a distance course.

The learners in this study were enrolled in a required graduate level course on Adult Education in American Society. This course provides a historical and philosophical view of the role of adult education in a changing American landscape. To reduce travel time for the students, many of whom are part time students and fully employed, the instructor moved the course from a weekly face-to-face format to a format that combines two or three face-to-face classroom meetings with weekly on-line chat and threaded discussion sessions throughout the ten week quarter. For many of the 15 students enrolled for the quarter studied, this course was their first experience with on-line learning.

The on-line sessions were developed and presented using WebCT software. Requirements for the successful completion of the course included weekly small group discussions (held on-line or face-to-face at the students' discretion), weekly on-line chat with the entire class, an annotated bibliography, an oral history, and a written final examination. Each Monday night as part of the regularly scheduled course time learners were required to log in to the instructor's chat room. In this general chat, administrative concerns, questions concerning learning activities and a summation of the week's readings were agenda items. The general discussion was designed to get learners thinking about the issues and ideas presented in the weekly readings and to prepare the learners for their small group discussions. Small group chat rooms were available for each group to be used as a meeting space for discussion on the issue for the week, to formulate a response and to post their response to the course discussion board. However, learners had the option of meeting face to face if they preferred. All the groups chose to work in an on-line format to conduct these discussions rather than meeting face-to-face

Structure is defined by Moore (1993), as the "rigidity or flexibility of the programme's educational objectives, teaching strategies, and evaluation methods. It describes the extent to which an education program can accommodate or be responsive to each learner's individual needs" (pg.26). Moore describes dialog as "the interplay of words, actions, and ideas, and any other interactions between teacher and learner" (Moore & Kearsley, 1996, pg. 201). Thus those teaching and learning within the course as well as the medium in which the course is presented determine levels of dialog in a course. Moore postulates that transactional distance is a combination of the course structure and the dialog that takes place within the course. Therefore, this course would be described as having low structure, high dialog and low transactional

distance. Dialog is encouraged and required to support individual and collective participation with the instructor and other learners. The learners have the opportunity to create the meaning of the course content through their dialogue and interactions with each other and the instructor.

Methodology

Data to answer these questions were gathered through on-line chat sessions and in-depth interviews with five volunteers from the class. Three of these interviews were conducted individually, with two of the volunteers sharing the final interview. All interviews and chat room discussions were transcribed for analysis. The interviews lasted approximately two hours and were conducted in a semi- structured fashion by the course graduate teaching assistant.
A single case is presented to illustrate the phenomena of learning in a web- enhanced environment

Findings

"Ginny" is a graduate student taking her first course in adult education and her third on-line experience. "Ginny" is an instructor at the Ohio State University and is working on her doctoral degree in another University program area. This is her first experience with the content as well as the techniques for adult instruction. Her background is from the sciences. She is typical of many graduate students who use this course as an elective. Her experiences with on-line instruction have varied from listservs to complete on-line instruction. Thus her experiences varied from high structure- low dialog to this course that was low structure- high dialog. Ginny's comments are instructive in that she can compare her experiences as an on-line learner across varying degrees of distance. This course was her first web-enhanced experience. "Ginny" is representative of many of the learners participating in this course. Her experience will be the focus for the project; however, her responses will at times be supplemented with those from some of her classmates.

On-line learning offered "Ginny" the flexibility of working at a time and place convenient to her and allowed her to better balance work and life situations. This seemed to be a primary advantage of the course format. I liked being able to do it from another site. The flexibility that it offers of doing things at your own pace and in our own time. I like not having to be at a class and at a certain time.

While flexibility is certainly a strength of on-line learning for adult students, when small group interactions are introduced as a component of the curriculum, flexibility becomes a potential barrier to task accomplishment particularly in collaborative learning tasks. Rather than having an assigned time to meet as in a face-to-face session, "Ginny" found that the flexibility perhaps encouraged learners to let other priorities emerge since through the technology time and place was not as crucial to meeting. "Ginny" describes the difficulty in arranging for a chat among her assigned small group to accomplish the final examination in terms of scheduling and waiting time.

> We all work full time in other jobs. And then when we would find time not everybody would be there on time and we wait. And if we would try it from home… it (the IP connection) would kick you out of the system every thirty minutes, so that it was a hassle. It DOES require a little more of a …self-motivated person to get on and do it. The way this one was set up, this is the first time I've had a chat experience in any of the classes so we still had designated time that we had to get together as a group and that was problematic. But I never had problems with the WHOLE class meeting together. …. We were gonna do it as a group. So I emailed T. and uh and I, we emailed D and hadn't heard from him and T got back from his conference…we emailed D and emailed D and NOTHING. So, you know, we both said we're gonna have to do this together, if we're going to . …so it ended up T and I did it together …instead of waiting any longer for D. So that was kind of frustrating. You know, we were, we had discussed ahead of time. We want to do it together and then, you waste a lot of time waiting for a response. And never got one.

"Ginny" does admit that this situation might also occur in a face-to-face classroom in trying to work in a group and that accomplishing group work is more a function of the people than the structure. The situation does perhaps allow learners to escape classroom norms and avoid having to deal directly with the group. While flexibility of on-line learning provides opportunities for learners to interact at a time and place controlled by the learners, the format also allows learners to restrict their interactions based on emerging life priorities. The issue of coordinating on-line learning with other life commitments especially among group members becomes a crucial issue for the learner.

Dialog was used in this course as the primary means of learning. Through group interactions, the small group and later the large group would come to create their understanding of the historical forces constructing the role and function of adult education in U.S. society. For "Ginny" a high level of dialog was both a barrier and a facilitator of learning. One barrier to learning through dialog on-line was language; this was especially acute in groups in which international students were participating. Even though groups had a week to formulate a response to the issue being discussed, lack of familiarity with language and the technical delay of the chat itself posed a problem to involvement with the group and course content.

> We had a language barrier which we thought the WebCT would have helped. But A. was so slow in responding that he would just sit back and not respond at all. The second time we met, he didn't say anything because he couldn't keep up with the pace. One of the people in our group was someone that uses a lot of big words and so that was difficult ....and I don't have TIME to go look it up in the chat to figure out what he was trying to say and it was definitely problematic for the language barrier. Even just slang was a problem. A didn't know what oops meant or.. you know different things were a problem, that probably face-to-face would have uh, probably, I don't know.

With regard to working the chats technically, familiarity with the technology also took time - a growing confidence in using the technology takes place throughout the course.

> The first night I sort of had willies in my stomach, you know the funny feeling you get, Gosh, I've never done this before, cause I never chatted, anywhere, how do you do it, is it easy to figure out and it was. I'm not a fast typer so that was an issue. It was my first time in any chat room of any type, so that was a growing kind of experience to begin with, but it was comfortable, it wasn't an uncomfortable thing. I got better at seeing where we were going and typing in, I was trying to type in BIG responses instead of smaller responses and keep adding to them. So I learned myself.. I guess the process of our group, if you wanted to get anything at all it had to be.. small and often. Not big long, I guess because I type so slow. Or slow enough. Slower than the others.

Even with the language problems "Ginny" says that on-line chats can improve "listening skills".

> The last week of the quarter when we met and just the two of us (A), we chatted for over an hour. Not about the class, but... I mean it was very comfortable and easy to read and I understood at least I thought I understood what he was trying to say...I don't think we could have done that face-to-face...cause I would have run out of steam trying to listen.

It appears that characteristics of the learner, especially in terms of language ability and technical proficiency in being able to respond within the limits of the system, can both help (in terms of concentration) and distract from the learning process.

The structure of the course was designed to encourage learner involvement with an issue regarding adult education. Through dialog between and among groups, learning was to emerge. In this structure the instructor would be a voice equal to any other participant. "Ginny" indicates that while this instructional goal was achieved it was not clear at first and that more guidance (more structure) may have helped the learning. The class profile indicated the importance of learner to learner and learner to instructor interactions as a component of the instructional environment. "Ginny" describes how on-line interactions and face-to-face interactions influenced

her learning. The opportunity to meet face-to-face even on an occasional basis helped her to incorporate and better understand the course material and the opportunity to interact face to face with an instructor helps reduce the feeling of distance.

> I liked the combination of face-to-face and distance. I liked the weekly…you know combination. The weekly postings that everybody had from their group to see how we sort of went different directions with our responses even though we had, you know the same questions or thoughts. .I liked that. Sometimes, I found one of those face-to-face you talked about that Show All (the instructor would summarize the postings and assist the students to make connections) and until I learned that. I had a hard time following that ..how all the conversations and chats went together. So until I finally figured that out, it made no .you know, I was just reading STUFF. It didn't seem to tie together . So (the face-to-face) was very helpful…I definitely liked that part of the structure. The single biggest thing I liked was the option to interact with other students. I can't imagine how you could ever do that to the extent we did without this type of communication tool. …We kind of learned from each other and because there were times when - you asked me about my learning - that I thought globally, yeah, because the dialog because the ... we would talk about something that I knew nothing about . And as I talked it started to come to the surface, You know. You could almost see it.

The comment shows that learners need to learn how to learn from each other and come to value the contributions of other learners. The instructor's presence in meaning making is still a desired feature by learners who have not participated in highly dialogic learning experiences. Coming face-to-face can reduce some of the anxiety about what is to be learned and provide an opportunity for learner concerns to be addressed.

"Ginny" relates a incident of how being "in distance" meant also being distant from the learning.

> I did not enjoy the class that was total distance because when I was lost and I felt I had a question I just felt like I was alone. You felt very distanced from even the faculty who were right here on our campus. You know, it (the course) was through OSU and I still felt lost… One night in distance I felt like I was bothering him (the instructor) I had to go to committee and then it (my question) had to go to the appropriate person and you know then the appropriate person didn't want to be bothered ..it wasn't his problem.

The overall experience seemed to be positive for "Ginny". She does admit that she felt more comfortable in the small chat rooms and that her overall participation behavior did not really vary from her actions in a face-to-face classroom. Size of the chat seemed to be a factor in her decision to fully participate. "Ginny" indicated that all the weekly group work was accomplished in the small group chat room.

> I was one of the people that would probably sit out in the when the group got big and lots of people were chatting. But when the group was small then I felt like I could, ,and I found myself doing that. When we met in the general chat, I rarely said much, I was too busy reading (the responses).

The theory of transactional distance does help us to understand how a learner participates and learns in a distance environment. Learner characteristics, course structure, and dialog, when interacting to reduce distance as well as reintegrating the separation of the teaching from the learning act (Keegan, 1986) can make for a learning experience in which students come to realize that they are in fact in control of their learning. It is learner actions that determine whether learning occurs more than the practices of the instructor. Working within the degree of freedom provided by the course structure can determine the quantity and quality of learner to instructor, learner to learner and learner to content interactions. While on-line learning can be a constraining experience due to wait time, high structure and lack of feedback, it can also be a liberating experience by putting the learner in the position of meaning making as well as determining the space and time for learning.

Implications for Practice

The quality and quantity of dialog in an on-line course is influenced by the group size, life situation, cultural background, and participants' degree of comfort sharing in groups. How dialog groups are formed does matter - instructors should not assign groups at random but should provide for a mix that might compensate for technology problems, language, and other learner characteristics related to learning.

Dialog does contribute to learning and encourages collaborative learning. High dialogic situations assist learning when content is of low structure and when interpretation of content rather than memorization of facts and concepts are the desired learning outcomes. Learners, over time, do come to rely on each other as well as the instructor as sources of knowledge. Through the experience, learner autonomy increases as confidence in the ability to make meaning increases.

Instructor presence enhances learning in an on-line course. At the beginning of an on-line learning experience the instructor needs to be available to assure learners that they can work in a dialogic situation and that their thoughts are valued as much as the comments of the instructor. As the group becomes more confident in their ability to learn, the instructor's presence can be reduced, however feedback needs to continue. Thus instructors might consider the degree of distance necessary to accomplish the learning goals.

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LEARNING TO BE HUMAN: THE IMPLICATIONS OF CONFUCIAN PERCEPTIONS ON ENDS AND MEANS FOR THE PRACTICE OF MODERN ADULT EDUCATION

Qi Sun

Abstract

Modern adult education philosophies during the 20th century have many perceptions on ends and means. Efforts to create means to reach personal, business, and social needs, resolving various kinds of problems have become the ends of most formal schooling, including adult education. Consequently, we are losing our mind in understanding what the ultimate end is. Moreover, the traditional wisdom emphasized on quality of true human beings is often overlooked. Confucian perceptions on end and means, from a perennial perspective, invite us to reconsider the ends and means issue of modern adult education. They help us consciously understand how a global society is now ruled by predatory corporations and dominated by a "technocratic" or "instrumental" rationality (Welton, 1995). They assist us to reunify and reconstruct the broken selves and worlds. As such, regression to Confucius' learning to be human is a way to progress toward an effective result for a global civilization and the adult education movement of the third millenium.

Introduction

The practice of adult education in the 20th century was based on different philosophies. This has produced dramatic divergence in ends and means as seen by theorists, whether labeled "liberal" development of the mind, "progressive" development of democratic citizens, "behavioristic" social engineering, "humanistic" faith in personal growth, or "radical" societal reconstruction (Elias & Merriam, 1995). Although modern adult education practice is trying to achieve personal, institutional/organizational, and social goals respectively, efforts to create means to reach personal, business, and social needs, and to resolve various kinds of problems have become the ends of most formal schooling, including adult education. Consequently, we are losing our mind in understanding what the ultimate end is. Moreover, the traditional wisdom emphasized on quality of true human beings is therefore often overlooked.

My completed dissertation attempts, from a perennial wisdom perspective, to explore and answer what the ultimate ends modern adult education should have for effective results in the third millenium. It employs both Confucian philosophy and three western perennialists' perceptions as analytical devices to examine perennial wisdom, principles, and insights from which modern adult education may benefit. As part of my dissertation, this paper reports on Confucian perceptions on ends and means within the contexts of Confucian educational philosophy and practice and comprehend principal implications for the practice of modern adult education in the third millenium.

For an accurate presentation and a penetrating interpretation of Confucius' ideas, I selected original Chinese sources, documentation, and statements as officially recorded in Chinese to help me develop a holistic picture of the research. I also use English language literature as valuable sources. For Confucian works (for instance, Lun Yu*), I have read both original Chinese and modern Chinese versions to compare with various English translations.

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* Lun Yu (L.Y.) is a compilation of Confucius' sayings and aphorisms by his disciples of the succeeding generations, which is also called "Analects" by westerns. It is generally accepted as the most direct and reliable source on Confucius and his doctrines. For the purpose of identification, both chapters and section numbers are included. The division of section is based on The Analects of Confucius. (1992). (Bao, Shixing, Trans. into Modern Chinese & Lao, An, Trans. into English).

Confucian Perceptions on Ends and Means

Confucius (551 B.C.-479 B.C.), was an educator (adult educator), philosopher, and politician in the history of China. He has been the national ideal of China and influenced its people's education activities for about 2,500 years. As an Eastern version of perennialism, Confucius' thought "to be 'Ren,' then 'Li,'" was the highest form of being. This means that to have the end of being a human being, then it is necessary to learn the rites, etiquette, or manners to identify ourselves properly. These two terms, 'Ren' and 'Li', explicitly illustrate the Confucian relationship between ends and means.

Regarding the issue of ends and means of learning, Confucius explained: "One who has no lifelong end must suffer from goals at hand" (L. Y., XV, 12). Here, the "lifelong end" means an ultimate end that each human being should endeavor to realize during his or her lifetime, which will lead one to enjoy the true sense of happiness. "Goals at hand" refers to the ephemeral aims or means of other aims that will actually never lead to a feeling of true satisfaction even if realized. Instead of true happiness, they lead one to anxieties and unsatisfying desires of various kinds.

Confucian perceptions on ends and means rest upon his education philosophy. The core of Confucian education philosophy is Ren. Ren is true virtue, or character that human beings potentially hold to differ themselves from other beings. Ren is the exhibition of true human beingness, is the totality of morals and the summation of ethics. Learning/education, to Confucius, is to realize Ren, to ultimately realize the wholeness of the conscious beings and be a true human being. This quality, believed by Confucius, is necessary in the makeup of a harmonious social order.

Confucius considered Ren as the principle of the Tao of Heaven. In Chinese culture, Heaven and Earth denote the great whole of the universe--the transcendent sphere in which all is but a transitional process. What is called Heaven and Earth, in fact, is the Universe with a cosmic force. This force, according to Confucius, is the Tao. The Tao constitutes the formula for the production of all things. It emphasizes that all things in the universe are ever in a state of flux and change. Hence, the great attribute of Heaven and Earth is to produce. Like the myriad of things subsisting in this universe, contended Confucius, human beings, as part of the generating organism, also embodied the Tao of Heaven that manifested Ren.

Believing Ren is the principle of the Tao of Heaven, the principle of the Tao of Human (that realizes the Tao of Heaven), should also rest upon Ren. Therefore, the Tao of Human is to cultivate and use the light of reason and to penetrate the nature of things.

To Confucius, essentially, human beings are moral beings. He saw Heaven and morality as closely related to origin and ends. Heaven granted the divine light to human beings. Heaven commands and human beings have moral obligations. Only together do humanity and Heaven build the universe, of which human being is an integral part. In this combination, it is only humanity that can cause disturbances so that it becomes every human being's duty to preserve permanently the balance of the cosmos. One must do everything to achieve personal culture to better one's family and circle and by doing so take part in the building of a universal order.

Besides moral beings, Confucius strongly deemed that human beings' reactions to their fellows make them also social beings and political beings. Interestingly, the etymology of the word "Ren" in Chinese is derived from the words "two" and "person" or "human being." So the true manifestation of the quality of Ren is in the practice of human relationships. It is expressed only when there is more than one person involved, which is a necessary condition of the existence and exhibition of Ren.

Confucius, thus, placed Ren, the Tao of Human, the knowledge of morality, in the highest position, as an end. Confucius emphasized, without humanity people become empty and unscrupulous. He stated that the acquisition of knowledge without the acquisition of moral judgement was dangerous. If a person's moral character is undeveloped, or if one allows personal interests to intervene, even though she or he is intelligent enough to understand the principles of Tao, then, one actually has no possession of these principles (L.Y., XV, 32).

In theory, Confucius portrayed a Sage in three dimensions as an ideal end. First, a Sage is the undivided "I' with the Universe, therefore, is an absolute free being who knows the fate of universe. Because the sage has realized the undivided "I" with the universe, she or he realizes Ren, the Tao of human, the nature of true human beings, hence becomes highest human model. Second, a Sage is the unity of "I" with other human beings. She or he not only knows the Tao of universe but also cooperates with it, developing together with it. A sage not only internally reaches the realm that becomes undivided with the universe, but also externally extends the domain that unites with other human beings. She or he is not only self-dependent, but also enlightens others. Third, a Sage is the wholeness of "I" with "self." The sage has reached the plane that unifies the ideal with the real, overcomes the conflicts between reasoning and emotion, heart and mind, and becomes a balanced entity.

Simply, we can see that a sage is one who realizes the true nature of human beingness, reaches the harmonious realm that represents the triune of truth, goodness, and beauty. The Sage is a Confucian ultimate end of being human pursuing perfection through communion with the universe, fellows, and the self by means of knowledge of Ren that brings the true happiness of life.

In summary, a sage, being at the most perfect stage, can fully develop his or her own nature. Being fully able to develop his or her own nature, he or she may fully develop the nature of others. Being fully able to develop the nature of others, he or she can fully develop the nature of all things. Being able to fully develop the nature of all things, he or she may assist the transforming and nourishing powers of the universe. Being capable of assisting the transforming and nourishing powers of the universe, he or she may, with the universe, form a triad.

Because Confucius' ideal was to realize a moralized society, clearly he intended to display Ren, via an image of a Sage, both in the moral and social spheres, linking individual development with social needs, helping harmonize social order, and keeping human beings living peaceful and happy lives. In order to realize such a moralized society, Jun Zi, a model of morality, therefore, becomes a Confucian realistic educational end.

Generally speaking, Jun Zi refers to any person who is able to fully present humanities or morality. The term Jun Zi appeared frequently in *The Book of Odes* before Confucius, which generally meant people with high ranks in society, or people from noble families. Starting from Confucius, Jun Zi referred to the model of morality, synonymous with a person of humanities and outstanding knowledge to practice humanity.

Jun Zi, therefore, no longer meant a person of noble blood or of high social rank, but ideally a person of high character who desired, during a lifelong learning process to exhibits Ren step by step, moving up toward higher realms until realizing the true nature of human beings. In order to reach the realm of Ren, Confucius developed a means that is called Li. Li, an ethical recitation, coexists with Ren. Ren is the concept, while Li is concrete performance, a body of rules governing human conduct that gives Ren a full behavioral expression in real life situations, particularly with adults' life in transitions. .

Being a Confusion realistic educational end, Jun Zi is an exemplary of the educated, a model of morality and humanity characterized by outstanding knowledge, courage, and skills to access and practice humanity. Jun Zi is expected, in everyday life, through the code of conduct of Li, learns and practices to fulfill one's obligations toward oneself, family, other fellows, and society.

Therefore, in this world here and now, Jun Zi presents the Confucian Tao of humanity, exhibits Ren toward the natural world, the social world, other beings, and the inner world of self through solid personal and social actions.

Toward the natural world, Jun Zi respects the law of nature and understands the limitations of human endeavors toward something that is beyond human capability. Toward the social world, Jun Zi has strong social responsibility and considers human affairs as his or her own accountability. He or she worries about human affairs ahead of the general populous; he or she enjoys happiness after others do. Toward other beings, Jun Zi holds "do not impose on others what you do not desire" (L. Y., XV, 24). Confucius stressed on many occasions that Jun Zi should compare his or her situation and feeling with others. Jun Zi accepts others with openness, assimilates yet stays different, harmonizes without being an echo (L. Y., XIII, 23). Jun Zi seeks to enable people to succeed in what is good, but does not help them to what is evil (L. Y., XII, 16). Jun Zi "is conscious of his or her won superiority without being contentious, and comes together with others without forming cliques" (L.Y., XV, 22).

Toward self, Jun Zi ceaselessly self-strengthens. Jun Zi is one who "examine[s] myself three times a day: have I been unfaithful in planning for others? Have I been unreliable in conversation with friends? Am I preaching what I have not practiced myself?" (L.Y., I, 4). In other words, Jun Zi always seeks the cause of any error within himself or herself. Also, Jun Zi betters her or himself when she or he sees a chance and corrects whatever faults she or he has. In addition, "Jun Zi desires to be halting in speech but quick in action" (L.Y., IV, 24). Furthermore, she or he put her or his words into action before allowing her or his words to follow her or his action" (L.Y., II, 13).

Jun Zi is a person of "Zhi" (wisdom). That is precisely why Jun Zi is also synonymous with an educated or knowledgeable person. Confucius said, "It is only when simplicity and refinement are blended harmoniously and complement each other that one will be Jun Zi" (L.Y., VI, 18). Therefore, wisdom is an essential and basic requirement to be Jun Zi. Confucius asserted that Jun Zi must be both Ren and Zhi. Refinement, to Confucius, is wisdom, culture, knowledge, rites, and music, which are that characteristics of Jun Zi. In additional, Jun Zi is a person of multiple skills. Confucius pointed out that "an intellectual person of true learning is not like a utensil [specialist] that is of use only in a limited way" (L.Y., II, 12). As each utensil is designed for a specific purpose, it cannot be used for different purposes.

Jun Zi is also a brave person. This bravery, using the Confucian word, is "Yong" that is characterized by reaching Ren consistently, persistently, and insistently. Jun Zi must be strong and resolute, for his or her burden is heavy and his or her road is long. "Isn't it heavy? Jun Zi shoulders the Tao of Human as his or her own responsibility? Isn't it a long way? Only with death does the road come to an end" (L.Y., VIII, 7). Jun Zi differs from common people because "he or she has Ren and Li in mind." These characteristics, therefore, will manifest in almost every aspect of life no matter what conflicts or situations he or she is in.

In summery, Jun Zi is the end of a Confucian education. Jun Zi is able to cultivate the self and also establish others. Jun Zi as the exemplary of humanity and morality and can moralize for the ideal society, can purify and influence common people. Jun Zi exhibits Ren through lifelong learning with solid personal and social actions, which holds the promise of enabling us to think of all of society as a learning community, which educates people to learn to be human (Tu, 1998).

Implications for the Practice of Modern Adult Education

Modern adult education philosophies during the 20th century have many perceptions on ends and means. Hines (1996) explains that they are gained under the consciousness of feeling, thinking, observing, or contemplating. These four types of consciousness provide us with private, subjective, public, and objective comprehension of realities that each leads human beings to various ends.

Confucian philosophy provides us with a kind of vision of reality that is perceived by all four types of consciousness. This reality is one that begins with Ren in mind and is drawn toward a true human being as an end, which completes the circle. Reaching this end gives authentic power, provides with a base for, ideally Confucian termed sage, to unit with the universe, other beings, and the self, realistically, Jun Zi through self-cultivation and is illustrated by the daily regular activity through actions of love, benevolence, filial piety, loyalty, trust, and propriety. Everyone can learn and practice. Confucius emphasized the choice and endeavor that individuals made to learn to be human. The process of gaining access to knowledge through lifelong learning/education, therefore, becomes a stepping stone to the state of humanity, the development of a balanced character.

To Confucius, a well-balanced individual, well-ordered family, well-governed state, and happy and harmonious world all rested upon the moral cultivation of human beings. Confucius ideally appealed to the more noble instincts of human nature, which, when properly cultivated, could bring forth rich fruits of peace, order and harmony in society. Therefore, being truly human beings becomes the ends. In other words, the end for Confucius lays in what the person is rather than what the person has (Feng, 1952).

Reflecting on Confucius' perceptions on ends and means, we comprehend principal implications for modern adult education practice. First of all, Confucius to be "Ren," then "Li," presented us a model of how end justifies means, which invites us to rethink and refocus on the ends and means issue of modern adult education practice. Confucius' ultimate end of realizing Ren via Li and becoming as truly human beings as we could certainly highlights moral learning of adult education activities. Evidently, both Confucius' Ren in theory and Jun Zi in practice displayed with sustained and explicit exhibitions for modern adult education practitioners to see even clearly that adult education indeed is a field of moral learning and practice and these ends are lifelong and ultimate. To have the ultimate end of becoming a truly human being set up first, then learn and use whatever ways it takes to realize the end. All means serve this end during a lifelong learning process and practice. Confucius strongly believed that everyone can reach the realm of Ren and become Jun Zi, however, without lifelong learning and practice, it is definitely impossible, and with different efforts, people will stay at different levels. This preciously explains that adults are not necessary mature in morality although they like to think of themselves so.

Second, with Ren, the ultimate end, established in mind, Confucius' means "Li" was fully penetrated in the process of all actual subject-matter learning activities and real life practice, which extend adults' understanding of their moral choices, deepen their moral awareness and consciousness, and develop their autonomous moral judgements. Both learning and practice were not specifically designed as a "moral /learning/education" program, but through lifelong learning, human routine/daily life, and independent practice of Confucian "liberal arts," which refer to "rites," "music," "math," "history," "driving," and "archery." Precisely, this reflects Paterson's (1979) statement. Central to a Confucian way of learning "is to engage oneself in a ceaseless, unending process of creative self-transformation, presenting the true nature of being a human being. In this sense Ren and Li--end and means are integrated into one entity, serve one purpose of learning to be human.

Third, the end of Confucian education was designed to lead human beings to learn to become what we could be. Confucian Jun Zi practically exhibits us a real doable model on how to learn to become human, not to learn to earn and be slaves of money and property. In so doing, one becomes a truly human, realizes Ren, the root of human nature, gains what Zukav (1989) states "authentic power," which contrasts with external power that is represented by our economic and political system. It is very sad to see the fact that although external power can be gained or lost, can be bought or stolen, or can be transferred or inherited, yet we are more and more drawn into it and unconsciously manipulated by it that caused violence in varied forms.

Finally, a Confucian sage, an ideal human model set us an example to comprehend fully moral relationships between whole and part, between individual and society, between self and others. Confucius restored the closest ties between the great world system and human behavior. Humans' acts and behaviors can and should harmonize with the general course of the world. That is morality with cosmic perspective. As a social and political being, Confucius' Jun Zi was perfectly integrated a social sphere with self-improvement in the practice of Ren. Confucius stated that for Jun Zi, while they want to be established themselves, they establish others. While they want to succeed themselves, they help others to succeed. In other words, balancing social learning and social responsibilities together with self-ceaseless learning and practice of Ren is what Jun Zi goes for. Therefore, either social oriented end or individual oriented end will not truly help people to realize their true nature.

Conclusion

Confucian perceptions on end and means truly invite us to reconsider the ends and means issue of modern adult education. Each of the above implications provides possibilities to make a difference of adult education activities for effective results of the third millennium. They deepen our consciousness and help us understand how a global society is now ruled by predatory corporations and dominated by a "technocratic" or "instrumental" rationality. They assist us to reunify and reconstruct the broken selves and worlds. As such, regression to Confucius' learning to be human is a way to progress toward an effective result for a global civilization and the adult education movement of the third millenium.

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CROSS THE "i," DOT THE "t"

Sharon K. Sundre

Abstract

This short study of the writing assistance colleges and universities give international students provided sufficient information to warrant additional research. As expected, former students who returned to their countries of origin were less articulate than were those who pursued careers or enrolled in graduate school in the US. The oldest participant who remained in the US had the most developed language skills, while the oldest participant who returned to the country of origin had the least developed language skills. Participants who are current graduate students were more inclined to "think in English" than were former students who repatriated.

The following brief summary reflects suggestions for improvement from study participants. In all cases, *attention to individual concerns* and *feedback* are essential to successful experience. International students who speak English as a second language recommended the following improvements: (a) voluntary, specialization-based mentoring partnerships and study groups; (b) institution-paid professional tutors, ESL interns, or graduate student assistants; (c) culturally aware advisors and faculty; (d) a mandated writing course based on department philosophy, and expectations for student goals, major papers, and journal articles; and (e) a staff person to assist with writing major papers.

Introduction: What Does Experience Tell Us?

During my doctoral studies, I was one of 10 women in an informal study group; five of my peers were international students from Bahrain (1), Puerto Rico (1), Thailand (1), and Taiwan (2). As a former English teacher, I became the "authority" on all questions concerning the English language, especially questions about writing the doctoral dissertation. As one of the women and I worked together to edit her final draft, suddenly, she pushed away from the computer, looked at me with frustration, and exclaimed, *"Sometimes I am even confused about how to cross the i and dot the t!"* Since she was arguably the most intellectual and conscientious member of our group, her statement first startled me, then made me laugh, and finally, forced me to realize what a huge task she had undertaken when she came to the United States to study and learn a second language well enough to earn a doctorate from a major university. The fact that I was her "human dictionary" reinforced my budding notion that *colleges and universities do not adequately prepare their graduate students to write successful theses and dissertations.*

In my admittedly limited experience, international college and university students who are non-native English language speakers generally have great respect for education, high intellectual levels, tremendous enthusiasm, and an unquenchable desire to learn. Even those qualities, however, cannot solve all the problems inherent in academic expectations for the graduate-level papers these students must write. Beginning with their first graduate course, international students write papers in virtually every class and conclude their academic careers with either a thesis or doctoral dissertation that is generally expected to be comparable to those of graduate students to whom English is a native language.

Although I am not an English as a Second Language (ESL) teacher, this situation concerns me as an adult educator who works informally with international students to improve writing skills, and edits graduate papers, theses, and dissertations for both international and native-US students. It should also concern faculty members and administrators of colleges and universities whose graduate students compose course papers, theses, and dissertations that are less than well written due to a lack of practical and/or affordable writing assistance.

Most college graduates are unaware of the impact theses and dissertations from "their" college or university have on other people. While most of us have at least one bound copy of our "Big D" or other terminal writing accomplishment, we never really know how often other graduate students, faculty members, researchers, and other interested individuals request those documents from the degree-granting college or university for research or other purposes. When requested works are written poorly, albeit with great passion and sincerity, the degree-granting college or university suffers by comparison to other institutions that better prepare their graduate students—especially those who speak English as a second language—for their major writing tasks.

Why Should We Care?

Many faculty members and graduate assistants spend long hours explaining the subtleties of English language usage to frustrated second language speakers, and most colleges and universities provide a quality education in each student's field of study. Frequently, however, they do a less thorough job of preparing those students to write well.

Those graduate students who pursue academic careers will likely write numerous articles and even texts, and those who pursue careers in business or industry will write memos, reports, letters, presentation materials, and other business-related documents. When international students lack good writing techniques, they will continue to make—and even teach others to make—mistakes in written communication.

What Do the Experts Tell Us?

Vygotsky's (1962) theory of *Thought and Language* asserts that, "Thought development is determined by language [and] . . . intellectual growth is contingent on mastering the social means of thought (p. 51). Trimble (1995), agrees that one of the major obstacles faced by non-native students as they prepare for graduate studies is the transition between thinking in their native language and thinking in English, the language in which they must write advanced papers. When such a transition is lacking, she continues, non-native English speakers remain on a learning plateau in respect to language usage and communications skills.

Elbow (1973) maintains that experience must link to thinking, and language is the medium of thought. Elbow's free writing transition process promotes access to ideas by involving students, who write quickly about whatever comes to mind, without pausing to think about errors in spelling, grammar, language conventions, or style Non-native English speakers simply express their thoughts about a topic with which they are familiar—in English.

What Assistance Do Institutions—and Student Initiative—Provide?

To their credit, in order to address the writing issues of a growing number of non-native English language speakers, many colleges and universities provide combinations of free, low-cost, and tuition-based assistance. These options help international students meet their academic goals by strengthening their overall use of the English language and enhancing their abilities to communicate effectively in spoken and written English. Notably, the Department of Modern Languages at Carnegie Mellon University (2001) and the University of Arizona (2002) provide extensive individual and group language resources to international students.

Other institutional approaches to student writing assistance include (a) ESL programs, (b) remedial writing courses, (c) college-/university-based tutoring, (d) computer labs and language usage software, and one-on-one assistance from (e) faculty members, (f) advisors, and (g) committee members. At the same time, many international students have resolved the issue with (a) private-pay or volunteer tutors, and generally unpaid assistance from (b) spouse, (c) other relatives, (d) friends, and (e) study group peers. In addition to personal contact, text and on-line writing sources (University of Arizona, 2002) are available. Unfortunately, many international

students still begin the writing process with few prerequisite English language skills and little or no assistance from faculty members, advisors, and committee members.

What Comprises the Study?

As I explained to a native Russian speaker—for at least the third time—the differences between "fell," "feel," and "fail," she reminded me—for at least the third time—that she *"knew the word very well in Russian."* I realized at that moment what every ESL teacher knows: *there is a difference between knowing how to speak a second language and thinking in that language.*

In response to my newfound curiosity, I created a 10-question, choice-based questionnaire with an "Additional comments" option after each response. I did not attempt to be objective with participant choices; international students with whom I was acquainted received the questionnaire via e-mail. The participants were natives of six countries: Bahrain, Puerto Rico, India, the Russian Republic, Taiwan, and Thailand.

Of the 12 surveys sent, three were marked "undeliverable mail" (Bahrain [1], India [2]) and returned, and two women (Puerto Rico, Thailand) did not respond. However, one respondent each from the Russian Republic and Taiwan gave the questionnaire to friends who "might" provide interesting information. The final study comprised nine former and current students from Taiwan (ROC) (6) and Russia (former USSR) (3), a group that did not provide the diversity for which I had hoped, but did provide numerous insights. Six men and three women, ages 29 to 44, completed the survey. All participants spoke at least their native language and English, and four were trilingual. Chinese (3) or Mandarin Chinese (3), Taiwanese (1), and Russian (3) were first languages; English (9) and Taiwanese (3) were second languages.

Four individual had completed a PhD and one had completed a JD degree. Two students had completed MS or MA degrees, and were, along with two others, "in the process" of completing PhDs. Degrees were awarded from the University of Southern California (1), Hamline University School of Law (1), and the University of Minnesota (7), by four "US residents" and five "international students." The earliest degree was awarded in 1996, the most recent in 2002. Students completed major writing projects between 1992 and 2002, and four major paper projects were "in the process" of completion.

What Information Did the Questionnaire Provide?

For all questions, participants were asked to "check all [options] that apply," and were invited to provide "Additional comments." Participants frequently checked multiple options.

Question 1 asked: *Which long paper(s)/articles did you write or are you writing as a graduate student?* From the list of seven options, participants checked *conference proceedings* (6), *doctoral dissertation* (5), *graduate course papers* (5), *articles for publication* (3), *Masters' thesis* (2), and *Plan B paper* (1).

Question 2 asked: *Which form(s) of assistance did your college/university or major field department offer to help you write papers?* From the list of eight options, participants checked *ESL course* (3), *college-/university-based tutor* (3), *advisor* (3), *faculty member* (2), *remedial writing course* (1), *private-pay tutor* (1), and *committee member* (1).

Question 3 asked: *At your college/university, which of the following did you approach to ask for help to write major paper(s)/article(s)?* From the list of nine options, participants checked *advisor* (3), *ESL instructor* (2), *college-/university-based tutor* (2), *graduate course instructor* (1), *other faculty* (1), and *other college/university personnel* (friends [2], classmates [2]). *Remedial writing instructor* and *Director of Graduate Studies* received no checks, and three participants, all Russian, specifically stated that they did not ask for assistance.

Question 4 asked: *Which of the following approaches did you use to help with writing your paper(s)?* From the list of 15 options, participants checked *friend* (7), *study group peer* (4), *private-pay tutor* (5), *college-/university-based tutor* (3), *advisor* (3), *spouse* (3), *faculty member* (2), *college/university writing course* (2), *computer-based writing program* (2), and *community education-based writing course* (1). *Committee member, sibling, parent,* and *other relative* received no checks, although one participant indicated that he had completed a university-based course for international teaching assistants.

Question 5 asked: *Which type(s) of assistance was/were most helpful to your writing efforts? Why?* Participants cited *face-to-face, one-on-one tutorial sessions* (4), *friends* (1), and *study group peers* (1) as being most helpful.

Question 6 asked: *What was most difficult about writing papers in English? What did you do to overcome that problem?* Three participants cited *use of articles (a, an, the)* as most difficult, while *use of prepositions, sentence structure, vocabulary, abstract concepts,* and *language usage* were each mentioned by single participants. One participant stated that, when he began to write his dissertation, he *"did not experience difficulties writing in English."*

Methods used to overcome the most difficult problems included *"read more"* (2), *"editors/ reviewers"* (3), *"try and try again"* (1), *"practice"* (1), and *"check with friends and tutors"* (1). *"Watching movies"* (1) and *"talking with American friends"* (1) were other options.

Question 7 asked: *What was the most helpful concept or "trick" you learned about writing in English? How or from whom did you learn that concept?* Two major concepts—*"follow in the footsteps of those who have succeeded before you"* and *"practice"*—were emphasized by five participants, who cited *"friends," "my boss," "writing classes,"* and *"experience"* as the sources of those concepts. One participant responded that *"continuing thinking in English and writing"* were most helpful, concepts she learned from corrections a study group peer made to her papers.

Questions 8 asked: *Now that you have received your degree or have completed several major papers, what do you feel that you needed to learn but were not told about writing major graduate papers in English?* One statement summed up three participants' comments: *"Writing a paper really takes much more time than I expected!"* Others expressed regret that they had not learned *"[professional] journal writing style," "how to write syntaxically [sic] correct sentences,"* and *"to listen and read what other people in the country say and write."* One participant stated: *"I wish someone would have told me to be more confident in my writing. I spent hours analyzing every word. Instead, it would have been nice to spend that time analyzing the contents."*

Question 9 asked: *Did you ever pay for writing assistance? If so, what was the cost?* Only two participants paid a private tutor ($20 per hour) and a professional editor ($10-$15 per hour) for writing assistance.

Question 10 asked: *If you could have received any type(s) of assistance with writing major papers in your non-native language, what type(s) would have helped you the most? Please explain.* Six of the participants cited two types of assistance: *face-to-face feedback* by a *"tutor"* (3) and *editing/proofreading* by an *"educated native speaker"* (3). Other requests were for *"courses on general writing skills"* (1), and *"[more] comments on my writing"* (2). One participant, who is now an assistant professor, requested *a "[professional] journal writing course."*

A final, optional question, asked: *What else would you like to tell me about your experiences writing graduate papers?* One participant, who completed her PhD and has an academic career, said, *"It was a difficult process, but [it] gained [a good] harvest."* Other participants, who were in the process of working on their terminal degrees, were less confident. *"It is a long, long was to go by myself,"* said one student, while another wrote, *"[I don't know] how to choose the sentence and what I should cite [in references to others' work]."* Questions from her doctoral committee during her oral preliminary exam confused and frustrated one PhD candidate. She recounted that only

through a lengthy discussion did the group *"understand what I meant,"* and cited the differences between the *"story-telling"* qualities of English and Chinese speakers as a major concern. *"Chinese,"* she wrote, *"will explain a matter more [before they reach] the conclusion, but English [speakers] write the [major] point first [then] elaborate [on] the ideas."*

Conclusion: What Writing Assistance Should We Provide International Students?

Providing writing assistance for international graduate students should not in any way undermine or usurp the efforts of faculty members, graduate assistants, advisors, and committee members who work with those students to formulate topic, methodology, structure, and context for theses and dissertations. Nor should such responsibility put a heavier burden on dedicated faculty who already spend extra time working with students—both native-speakers and internationals—to improve their writing efforts. The suggestions made by participants in this short study were both straightforward and insightful. The following recommendations reflect their responses to the survey questionnaire, particularly, the *"Additional comments"* sections and Questions 7, 8, and 10. In all cases, *attention to individual concerns* and *feedback* are essential to successful experience.

1. Create voluntary, specialization-based mentoring partnerships between international students and native-English graduate students in the same department.
2. Create voluntary study groups (10 members maximum, with weekly meetings) that match international students and native-English speakers. The groups could also incorporate mentoring partnerships.
3. Allow two graduate students who have excellent writing skills to receive [20 hours per week] teaching assistantships during which to schedule and assist individual international students for one or two hours per week as needed. The same teaching assistant (TA) would assist the same international student throughout the quarter/semester.
4. Organize small international groups (five to six students, no more than 10) from among the normal department cohort to meet weekly with a department-sponsored, private-pay tutor, TA, volunteer faculty member, or graduate student to discuss and resolve mutual writing issues.
5. Request that advisors schedule up to one office hour per week to assist *each* of their international student advisees with course-based papers.
6. Encourage international students to combine resources to negotiate and pay for group help from private-pay tutors, community education instructors, or area English teachers.
7. Mandate a writing course based on department philosophy and expectations for student goals, major papers, and journal articles. Provide necessary training for a native-English speaking TA to teach that course.
8. Provide internships or assistantships for ESL graduate students to help international students improve their writing skills.
9. Hire a retired English teacher, graduate student, community educator, or other qualified person to keep regular office hours (at least 20 hours per week) to work with individuals and student groups, and to teach a writing course specifically directed toward writing department-oriented papers.
10. Provide one staff position (at least 20 hours per week) for a qualified person to assist specific international graduate students to follow their advisors' recommendations as they write their major papers.
11. Provide at least minimal training for faculty and student assistants in the culture of the international students with whom they will work. Faculty—or students—who feel they know enough without training would be good candidates to teach the course.

What Else Did I Learn?

This short study provided sufficient information to allow some conclusions and enough speculation to warrant additional research. As expected, former students who returned to their countries of origin were less articulate than were former students who pursued careers or

enrolled in graduate school in the US. Interestingly, the oldest participant who remained in the US had the most developed [written] language skills, while the oldest participant who returned to the country of origin had the least developed [written] language skills. Both individuals hold PhDs and are on faculty at major universities.

Phrasing and word choice in responses and comments to each question clarified whether the participant was thinking in English or thinking in a native language and translating that thought into English. Those individuals who are current students were more inclined to "think in English" than were former students who had repatriated. Further, students who were more advanced in their graduate studies showed more characteristics of thinking in English, such as phrasing and vocabulary.

Although both Russian and Taiwanese participants expressed problems with articles (a, an, the), males from both countries were far less open about their problems with language than were females. While females generally sought assistance from numerous sources, males were more inclined to *"not need assistance"* or to seek assistance only from individuals outside their peer or family groups who were "more knowledgeable about written communication."

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LEARNING LEADERSHIP IN SOCIAL MOVEMENTS

Martha Strittmatter Tempesta

Abstract

The experiences of learning and leadership development within central city communities to support the activities of a social justice movement are the central focus of this phenomenological research investigation. Informants, identified with nominations from the membership represented the diversity of religious ideology, ethnicity, gender and educational achievement of the coalition. In a three-stage interview process, data collected revealed the leaders' history, activities and meaning perspectives. Learning processes and implementation, the essential inquiry of the investigation, occur within the community of leaders. In the community-based context, learning modalities included active engagement, problem solving, modeling, mentoring, and critical reflection. Opportunities characterized as multicultural and ecumenical engaged the most significant learning. Relationships that endorsed, empowered, and agitated were crucial in the activity of learning. Within the community of learners, action was the prevailing source of new thinking. Most importantly, the meaning leaders attributed to their leadership centered on faith values. Emitting from passionate self-interest, the meaning making ranged among values of faith, social justice, and citizenship. Underpinning the work are faith values for social justice.

Among the roots of adult education are social movements and action in the public arena. Evident at the turn of the 20th century were activism and social movements alongside clubs, radio forums, and kitchen meetings. As we enter the 21st century, social responsibility is revisiting the North American sector of the global landscape. Growing numbers of citizens worldwide are participating in nongovernmental and nonpartisan political activity (Wildemersch, Finger, Jansen, 2000). Contemporary studies reveal that citizens are questioning authority, government, and global capitalism (Inglehart, 1999). Increasingly, they are acting on concerns for democracy outside the traditional public spaces available to them. "Social action, community organizing, and new social movements are characteristic of citizen activity in a reclaiming of civil space" (Scott, 2001, p. 1). Undeniably, community organizing is on the rise.

The value of social action in urban communities is dependent upon effective leadership that represents the local community and is organizationally sufficient (McGaughey, 1992). A significant source of prospective leaders is faith-based organizations, one of the more stable constituents of the urban context (Kretzmann & McKnight, 1993). Within faith-based communities exists the potential to inspire, develop, and sustain leadership capacity (Lincoln and Mamiya, 1990). Adult learning strategies supporting the capacity building energize the renewal of local communities and affect positive change to counter the dramatic and continual shifts of the urban landscape. Leadership learning in central city communities is simultaneously a process and an outcome.

Theoretical Framework and Purpose of the Study

This phenomenological research investigated, analyzed, and described the learning and leadership development within a social justice movement organized among urban faith-based communities. This inquiry focused with the overarching research question: *What are the learning experiences that contribute to the development of leaders in social movements organized in urban faith-based communities?* The study findings contribute to expanding the understanding of adult learning practices and theory in urban adult education sites, both formal and nonformal. The nature of the research question provides the rationale for using phenomenology. Consistent with my personal belief is phenomenological philosophy— speaking from the perspective of the person whose first-hand knowledge is a lived experience. Understanding and knowledge are dynamic, constantly changing, and continuously occurring while one experience prepares for the

next. Observed experiences increase awareness of others as well as ourselves, creating efficient and effective participants in life. Everyday, ordinary life experiences are valid sources of knowledge. Residing in the world, experience is the source of knowing and, consequently, the basis of behavior. Insight into the nature of a situation is obtained by reflection that analyzes how it occurs in everyday life. Any experience contributing to awareness is the foundation of a person's knowledge of themselves, others, and the world (Becker, 1992).

With phenomenology's substantial history in philosophy and sociology, the goal for the phenomenologist's interpretation is understanding social phenomena from the actor's own perspective plus an examination of how the world is experienced (Taylor & Bogdan, 1998). The important reality is what the participants perceive it to be. The forces that move human beings, as human beings rather than simply human bodies, are internal ideas, feelings, and motives, all of which are meaningful material. The intent of empirical phenomenological research is to establish what an experience means for the people who have had the experience and are able to furnish a complete description of it (Creswell, 1998; Moustakas, 1994).

Research Design and Data Analysis

This research study engaged leaders of ACTS (Area Congregations Tackling systems), working for justices on the issues affecting residents of a Midwest Rustbelt city. A multi-racial, multi-ethnic interfaith collaboration, ACTS is composed of forty-six congregations representing nine religious denominations among the membership. With its purpose and plans focused on critical social issues, ACTS addresses the needs of the community through education and solidarity in action. Community organizers are empowered by a formal process of leadership training delivered by the Gamaliel Foundation. Among the issues, activities, and functional committees are Alcohol and Other Drug Treatment (AODA), Jobs and Economic Development, Youth, Immigration, Education, Voter Registration and Awareness, and Labor. The research informants, leaders of ACTS, were selected by asking among the membership. Inquiring among organization executives, board representatives, and church officials effective leaders were identified with the snowball or chain type of obtaining nominations of cases of interest from members who know what cases were information-rich (Miles and Huberman, 1994). In a three-stage interview process of formal, semi-structured, individual interviews with open-ended questions, data collected revealed leaders' history, activities and meaning perspectives (Creswell, 1998, Miles & Huberman, 1994; Siedman, 1998).

After the coding and creation of categories of meanings and meaning units, a system of matrices assisted the analysis of what all leaders in the investigation said about the specific research questions posed. To analyze qualitative data, Miles and Huberman (1994) stress the importance of numerous displays that relate and demonstrate differences between the variable under investigation. The matrices were developed to analyze data related to the three categories of research questions regarding leadership history and relationship with the coalition, learning experiences and processes of the leaders and the framework for meaning making by the leaders.

Findings

Most importantly, the meaning attributed by the learners to their leadership centered on faith values. The learning processes, intentional and incidental occurred within the community of learners, affiliations reflecting the multiple diversities of the coalition's membership (Horton, 1990). Empowerment strategies included the development of self-awareness and agitation. Learning modalities included active engagement, problem solving, modeling, mentoring, and critical reflection. Relationships, crucial in the learning process, endorsed, empowered, and agitated the process of learning in the community of leaders. Action was the prevailing source of new thinking (Freire, 1970, 1985). Most significant for practice is engaging community based adult learners within their own context, focusing on their identified concerns, and engaging in active projects or exercises relevant to their day to day experiences. The authenticity of the work creates meaning, while learning is both intentional and incidental (Shor 1992, 1996).

Influence of Adult Learning Theory

There is substantial evidence of the influence of adult learning theory of Freire (1970, 1985) and Horton (1990) in the content and structure of the Gamaliel Foundation training that guides the work of ACTS. Evident in the delivery design and the adult learning theory is the influence of Highlander (2000); namely, the residential format of the week-long training and the social network among the participants.

Paulo Freire familiarized educators with his strategies, to promote conscientization, originally designed for literacy education. The strategies and tactics are profound in their simplicity, conforming to advice frequently given by Paulo Freire, namely that one should be "simple" but never "simplistic." In ACTS, the simple tenets are commonly known, understood, and frequently implemented, offering the learners a collaborative basis for engaging with others in numerous learning opportunities. Repetition promotes the development of skills transferable to other arenas of application and practice. I describe the dynamic bond of interaction characteristic among the leaders in the learning community like a tapestry, colorful and complicated but cohesive and finely woven. The leaders are integrated in a network of caring relationships and action. The inseparable alignment between the learners and the experiential elements of the learning context creates purposeful meaning for the leaders.

Set within a framework of radical social change, Freire's (1970) approach, personal empowerment, and social transformation are intertwined, inseparable processes. Central to the learning is a changed relationship between the teacher and learners considered co-investigators into their common reality, the sociocultural situation in which they live. Freire's (1970) ultimate goal is liberation, or praxis, the action and reflection of learners upon their world in order to transform it. Emerging out of a context of poverty, illiteracy, and oppression, Freire's idea of the learning process is depicted as the continuous cycle of dialogue and reflection producing action or praxis that may be the transformation of a meaning structure as well as a change in behavior. The active outcome results from a perspective transformation (Mezirow, 2000).

Unanticipated, the investigation revealed the influence of the best known community organizer. Saul Alinsky's (1969) model is incorporated into the Gamaliel Foundation training and subsequent tactics of ACTS. At the "Alinsky in Retrospect" seminar at Chicago's Columbia College in 1978, Horton reflected that Alinsky believed people in struggle expanded their perception of self-interest to encompass self-respect, dignity, and solidarity with their neighbors. They also used organizational activities for educational purposes, considered self-education. Alinsky was aware that the experiential learning of the people, particularly the professional organizers, was important. Essentially, there's a specific, limited goal for which people are organized and learning is a part of the process. Consistent with research results of Cunningham and Curry (1997), whether or not the problem gets solved, people have learned. Organizing is educational although obviously not academic-type teaching.

Organizing is learning which rests on people's life experiences, drawing them out, developing trust, going into action, disrupting old perceptions of reality, developing group solidarity, watching the growth of confidence to continue to act, then sharing the emotional foundation for continual questioning of the then current status quo. Learning is primarily in the action, but becomes liberating education only if the person develops the discipline to continuously reflect that action. By owning the question in this educational process, curiosity is prompted, leading to action, then reflection, then more action, and more reflection.

Context of the Learning Focus and Processes

Contextualized in the urban day-to-day environment of the central city, learning by evaluating was an active process integrated into the fabric of daily realities. Issue centered learning focused on the resolution of problematic concerns of the constituency. Dewey's (1971) experiential learning

represented by "trying" and "undergoing" partially explains the process of learning engaged in the problem-focused learning efforts of ACTS. Social learning theory's (Lefrancois, 1996) assertion that people learn from observing others qualifies the learning acquired in the community of leaders. As each learner developed at her [or his] own pace, response from the results of active behavior or reaction from the environment, created an impact theorized Bandura (1986). The subsequent reactions from the environment or effects of action led to new thinking and influenced new or revised behavior or action. The relevance of the concept is the notion of reciprocal influence that people have on their environment, which in turn influences the way they behave. The importance is that the learning of the leaders resulted in actions that produced outcomes or changes effected by the leaders' actions. Consequently, continuous influence on thinking and future behavior occurred. Environment, behavior, cognitive and other personal factors function interactively as determinants of each other. In the urban environment, within the context of the organization, and in the community of leaders, the problems addressed were issues or common concerns of the constituency.

The relationships established by the leaders and membership across cultural and religious ideological boundaries grounded the individuals with common values while providing a "learning laboratory" in the social network, not unlike the effects of Horton's model of Highlander. The social ties among the members and, in some instances, external community affiliations, advanced the ideals of social justice and self-interest. Situated within the community of learners, the social exchanges among the leaders were dynamic, interactive, and functioned as learning processes. Long-term benefits include the development of social capital. Social movements earn credit for the creation of social capital by fostering new identities and extending social networks (Putnam, 2000).

Value and Purpose of the Work

Most importantly, the mission and work of ACTS were purposeful for the learners. The fundamental element of the affiliation was faith-based. Shaped by the commonly shared value of faith, the value mutually enhanced the relationships and learning processes engaged to accomplish the work. This is the key: ACTS is a coalition of communities rooted in deep faith. The members represent the dynamic, living church where people sing, pray, laugh, cry, struggle, and learn together. They also support and challenge each other to act on their deepest concerns and values. Among church members are the family-like associations that permit authentic revelations of doubt, rage, and inadequacy. Through the trusting relationships, opportunities and challenges arise.

To build the alternative vision of a transformed society, one more true to the democratic values, requires a grassroots base in the neighborhoods, congregations and workplaces where most people live their lives. Societal reformation emerges with individual change that leads to small group then large group change. Utimately, individual faith values, acted upon in consort with others cherishing the same values, are reflected in the culture and behavior in the systems of society.

Implications for Adult Learning Practice

These findings suggest that fluid, open structures permitting entry, support, engagement, retreat, or exit at the will of the learner facilitate greater freedom to learn and develop. Learning and its pace are self-determined. The findings also suggest that culturally specific models provided in the community of learners increased the self-awareness and advancement of emerging leaders. The network of affiliation among leaders was an interactive web of learning where learners were able to access resources at the exact time of need. In the amalgamated illustration of practice and theory, Figure 1 demonstrates the action and complexity of the environment of the learning context. In this figure can be seen the interaction of each of the learners with one another and within the environmental context. Impacted by the existence of the ACTS and the actions of the

leaders, the environment is continuously affected. While each learner acts and thinks independently, engaged in praxis, they influence the action, dialogue, and reflection of one another. The result is a dynamic in which the relationships have fluid boundaries and most predictable is action and positive social change.

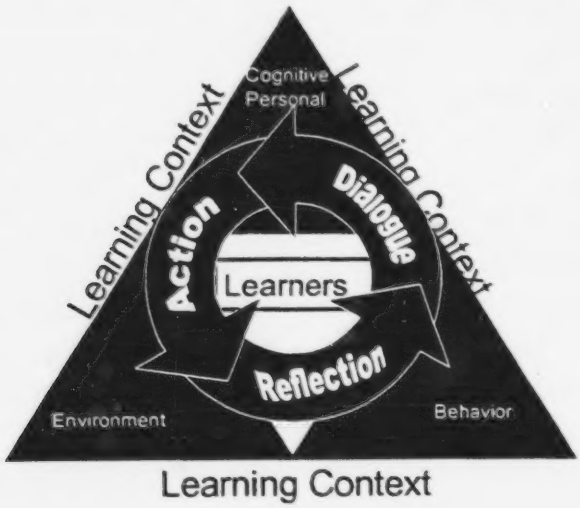

Figure 1: Interaction of Learners Within the Community of Leaders

There is implication for adult educators' implicit knowledge of the elements of formal, nonformal - community-based, and nonformal – faith-based learning frameworks of adult learning. An analysis of learning sites, participant characteristics, opportunity and access, motivations, context, learning experiences and outcomes is a useful tool for effectiveness. Illustrated as an emerging model, the notion results from collaboration with Isaac's (1999) research.

Frameworks of Adult Learning

	Formal	Nonformal	Faith-based Formal & Nonformal
Sites	Educational institutions, Corporate training	Community-based (may be faith organization sites)	Faith-based (community site)
Participants			
Opportunity and Access			
Motivation			
Context			
Learning Experiences			
Outcomes			

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CLAIMING A SACRED FACE: A QUALITATIVE STUDY OF THE ROLE OF SPIRITUAL EXPERIENCE IN CLAIMING A POSITIVE CULTURAL IDENTITY

Elizabeth J. Tisdell

Abstract

This paper discusses the results of a qualitative study where the purpose was to examine the role of spirituality in developing a positive cultural identity among a multicultural group of 31 adult educators, and then considers what the findings suggest for the further development of culturally relevant teaching practices within adult and higher education settings.

Introduction

In recent years, there has been much discussion about dealing with culture, race, gender, class, sexual orientation in teaching for social change and greater equity in society (Guy, 1999; Hayes & Colin, 1994; Hayes & Flannery, 2000; Johnson-Bailey, 2001). There has also been some discussion of the role of spirituality in adult development and learning (English & Gillen, 2000; Tisdell, 2000), and some limited discussion on the connection between spirituality and teaching for social justice related to cultural issues (Hart & Holton, 1993; Tolliver & Tisdell, 2002). Most of these discussions have been conceptual in nature, and there has been only limited discussion of the role of spirituality in developing a positive cultural identity from a data-based research perspective. Thus, the purpose of this paper is (1) to discuss the results of a qualitative study where the purpose was to examine the role of spirituality in developing a positive cultural identity among a multicultural group of 31 adult educators; and (2) to discuss the implications the findings of the study have for the further development of culturally relevant teaching practices within adult and higher education settings.

Related Literature

Spirituality is an important facet of adult life, and, in recent years there has been some limited consideration of its relevance to adult and higher education (English & Gillen, 2000; Lerner, 2000). Most of these discussions focus on the role of spirituality as meaning making, and its connection to dealing with issues related to structuring and restructuring one's identity in order to move towards what some refer to as their more "authentic" identity. Faith development theorist James Fowler (1981) notes that spirituality is also about how people construct knowledge through image, symbol and unconscious processes. While Fowler has not discussed the connection of spirituality to culture, obviously image, symbol and unconscious processes are often deeply cultural, and thus deeply connected to cultural identity.

The fields of adult and higher education have given little attention to how people construct knowledge through unconscious and symbolic processes in general, as well as those related to cultural identity development. For the most part, the book-length discussions thus far on spirituality and education have given little attention to the explicit connection of spirituality and culture, or to its special relevance in culturally relevant education. While some authors touch on it, their focus has generally been on another aspect of spirituality. For example, the many authors who have contributed to Kazanjian and Laurence's (2000) recent edited book on religious pluralism and spirituality in higher education implicitly touch on it, given that many of the authors are also of different cultural groups; yet their focus is more on religious pluralism. Some authors do however more explicitly discuss spirituality as a fundamental aspect of their being rooted in their cultural experience. To a large extent, these contributions and discussions have been made by people of color or those who are explicitly interested in cultural issues. Indeed, as hooks (2000) suggests, these authors are a part of the counterculture that are trying to "break mainstream cultural taboos that silence or erase our passion for spiritual practice" (p. 82) and the

spiritual underpinning to our cultural work. Dillard, Abdu-Rashid, and Tyson (2000), in discussing what it means to be African American women professors in the White and rationalistically dominated academy note, "Many scholars and activists involved in the reformation of the academy have worldviews deeply embedded in the spiritual. The heretofore silencing of the spiritual voice through privileging the academic voice is increasingly being drowned out by the emphatic chorus of those whose underlying versions of truth cry out 'We are a spiritual people!' (p. 448).

In some of our earlier work, my colleague, Derise Tolliver, and I have discussed the relationship of spirituality and cultural identity development from more of a conceptual perspective. In so doing, we have drawn on both some of our own earlier work and that of other scholars, who have discussed race and ethnic identity models of development based on the work of William Cross who initially posed a 5 stage model of racial identity, and others who have drawn on Cross's model and applied it to other ethnic minorities or non-dominant groups (Tatum, 1997). According to these models, in addition to the positive views of their culture they may have inherited from their families, individuals from these cultural groups may have internalized (from the White dominant culture) some negative attitudes towards themselves. This results partially in the phenomenon of internalized oppression, an internalized (but mostly unconscious) belief in the superiority of those more representative of the dominant culture. We have also drawn on the work of Latino writer, David Abalos (1998) who argues that in order for particular cultural groups to be able to sustain positive social change on behalf of themselves and their own cultural communities, it is necessary to claim and re-claim four aspects or "faces" of their cultural being: the personal face, the political face, the historical face, and the sacred face. This "sacred face" is related to the spirituality that is grounded in their own cultural community, by claiming and reclaiming images, symbols, ways of being and celebrating that are sacred to individuals and the community as a whole. Those who re-claim their sacred face and its connection to cultural identity, often experience this process of working for transformation as spiritual. In Abalos's words,

> The process of transformation takes place first of all in the individual's depths... But each of us as a person has four faces: the personal, political, historical and sacred...To cast out demons in our personal lives and in society means that we have freed our sacred face. (Abalos,1998, p. 35)

Given the fact that this discussion is about spirituality, it is important to be as clear as possible about what is meant by the term "spirituality" as it is used here. As noted elsewhere (Tisdell, in press; Tolliver & Tisdell, 2001), spirituality is about the following: (1) a connection to what is discussed as the Life-force, God, a higher power or purpose, Great Mystery; (2) a sense of wholeness, healing, and the interconnectedness of all things; meaning-making; (4) the ongoing development of one's identity (including one's cultural identity) moving toward greater authenticity; (5) how people construct knowledge through largely unconscious and symbolic processes manifested in such things as image, symbol, music which are often cultural; (6) as different, but in some cases, related to religion; and (7) spiritual experiences happen by surprise. Understanding how these dimensions of spirituality have played out in adult educators' lives who see positive cultural identity development as a spiritual process can offers new direction to culturally relevant adult education.

Methodology

The qualitative research study itself was informed by a poststructural feminist research theoretical framework, which suggests that the positionality (race, gender, class, sexual orientation) of researchers, teachers, and students affects how one gathers and accesses data, and how one constructs and views knowledge, in research and teaching. Thus, my own positionality as a White, middle-class, woman, who grew up Catholic and has tried to negotiate a more relevant adult spirituality, in addition to the fact that I teach classes specifically about race, class, and gender issues were factors that affected the data collection and analysis processes.

My primary purpose was to find out how these educators interpret how their spirituality influences their work in their attempts to teach for social change and cultural relevance, and how their spirituality it has changed over time since their childhood. In essence, I was interested in looking at the often ignored socio-cultural dimensions of spirituality, and to explicitly make visible the spiritual experience of people of color, as well as the experience of White European Americans which is the group that the spirituality literature in North America tends to primarily be about. There were 31 participants in the study, 22 women and 9 men. (6 African American, 4 Latino, 4 Asian American, 2 Native American, 1 Indo-Pak, 14 European American,). Criteria for participant selection were that all participants: (1) be adult educators dealing with cultural issues either in higher education or as community activists; (2) have grown up and be educated in a specific religious tradition as a child; (3) note that their adult spirituality (either based on a re-appropriation of the religious tradition of their childhood, or a different spirituality) strongly motivated them to do their cultural work.

The primary means of data collection was a.1.5-3- hour taped interview that focused on how their spirituality has developed over time, relates to their cultural identity and overall identity development, informs their adult education practice. Given the poststructural feminist theoretical framework, which attempts to avoid "othering" participants (Fine, 1998), I approached the interviews as a shared conversation, and looked at the process as an ongoing one where we were constructing knowledge together. Thus, if participants asked me a question, I briefly answered it. Many participants also provided written documents that addressed some of their social action pursuits or issues related to their spirituality. Data were analyzed according to the constant comparative method.

Findings

There were several findings to the study relating to the participants' conception of the role of spirituality in claiming a positive cultural identity. Many of the participants discussed the role of spirituality in unlearning internalized oppression based on race or culture, sexual orientation, or gender. But many of them also talked specifically about the role of spirituality in that process. As noted above the pressure to adopt the views from the dominant culture about one's identity group can result in the internalized but mostly unconscious belief in the inferiority of one's ethnic group, and/or to being exposed to little to no information about one's cultural group if one's parents, family, or immediate community overemphasized assimilation. Unlearning these internalized oppressions is often connected to spirituality, and for most people is a process. Elise Poitier, an African American woman, describes recognizing that she had to some degree internalized white standards of beauty, when as a young adult she moved from the Midwest to Atlanta and explained, "In Atlanta, my beauty was affirmed. I could walk down the street and see myself; there was a sense of connectedness ...that I would consider a spiritual connection."

Tito, a Puerto Rican man, described the process of reclaiming his Puerto Rican identity as a spiritual process. As he explains,

> I found out that I was Taino [the Indigenous people of Puerto Rico], African, and European. This made me happy. But I had to learn more about the history and stories of these cultures in order for me to be 'whole'. ...But even after learning about that, I felt empty... I then look into the sacred story of my ancestors.

For Tito, knowing about the spirituality of some of his ancestors was an important part of his healing process.

Penny, a Jewish woman, spoke very specifically to the phenomenon of internalized oppression.

> Raised as an assimilated Jew in White Christian middle-class suburbs, I learned well how to blend in and belong as White. ... I felt uncomfortable around people who looked and/or behaved in ways that were "too Jewish". When told I didn't "look Jewish", I replied "Thank you".... In brief, I had learned to internalize societal attitudes of disgust at those who were "too Jewish"; I had learned to hate who I was, and I did not even know it.

Penny began the process of reclaiming her Jewish heritage, her sacred face, by reading the works of Jewish women that filled her with stories that she related to. In summing up and reflecting on how this relates to her spirituality she noted,

> My spirituality is all about how I relate to my world and others, how I make meaning of life. From Jewish prophetic tradition and mysticism (via the Kabbalah), comes the concept of "tikkun olam" or the repair and healing of the world. This aptly expresses my core motivation in life, towards social justice, towards creating a life that is meaningful and makes a difference. I believe I get this from my Jewishness/Judaism, which for me is a blend of culture and spirituality.

This blend of culture and spirituality embodied in the Jewish concept of "tikkun olam" not only motivates her activism, it has also motivated the healing of her own world, the healing of her own spirit, in confronting and dealing directly with her own internalized oppression.

As many participants discussed, we are not only people of a particular ethnic group, we also have a gender, a class or religious background, a sexual orientation, and several participants discussed the role of spirituality in mediating among these multiple identities. Harriet, a 48 year-old nurse and adult educator is a case in point. Harriet, a White woman from a rural working class background, grew up in the Pentecostal church where she went to church four times per week. In considering the intersection of class, religious background, and culture, she reflected back, noting, "it [her religious upbringing] has to be understood in the context of being your culture. It's not your religion or spirituality, because it's everything you *are* and what you *do* and *how you live your life*... It's your way of life!" While she didn't have much class-consciousness growing up, in reflecting back, she noted, "Pentecostal folks are pretty poor people."

It was in this religious/cultural/class context where Harriet, who found meaning and identity in these intersections, began to wrestle with another important aspect of her identity: her sexual orientation. In her early twenties, she talked to many ministers and church people, who alternately made her feel guilty and hopeful, and one finally suggested to "leave it up to God." Harriet described a pivotal experience that happened about a year later:

> I got hurt playing softball and I tore my quadriceps so bad I passed out. I went to the best orthopedist in town, who put a splint on it ...I also believed in faith healing, and one night I went to the altar I felt this real coldness go into my leg, and then [it] got really hot, and I thought "wow" and [when] the minister told me – I took the splint off, and the big lump that was on my leg, it was gone!... Well that was a turning point for me, because I thought 'why would God heal me, if I was this person that was condemned to hell?' God wouldn't do that for me, and I thought 'OK, this is my sign that it's OK for me to be a lesbian'.

While this particular experience was a significant turning point for Harriet, in terms of her own acceptance of her lesbian sexual identity, she knew she was not going to find public acceptance for it in the Pentecostal Church. Yet in her heart, the authenticity of her identity, confirmed through what she describes as this particularly significant spiritual experience gave her the courage to embrace who she is and, over time, to ultimately develop a positive identity as a lesbian. Over the years, she has developed a more identity positive spirituality that has helped her mediate among these identities.

Harriet has lived in the same community her whole life. While communities never remain static and are always changing incrementally, the cultural context in which she was negotiating various aspects of her identity remained relatively stable—at least much more so than if she had moved to a different geographical area. But those who are immigrants to North America (or elsewhere) generally negotiate various aspects of their identity and their spirituality against the backdrop of a very different cultural context than that of their home countries. Ayisha is a Muslim woman of East Indian descent, born in East Africa, and after living in Africa, England, Canada, she immigrated to the U.S in her late teens. Moving a number of times, and having to negotiate being a member of a privileged group in some contexts but being a member of an oppressed or lower status group in other contexts has made Aiysha have to negotiate her own shifting identity in a constantly shifting cultural context. These moves and identity shifts that are a part of her personal life experience,

along with the fact that Aiysha is a professor, has forced her to think a lot about the development of her religious and cultural identity as an immigrant and a Muslim in the U.S. In describing the connection between her ethnic identity and her religious identity, she noted:

> Being of East Indian origin AND a Muslim, not only here in the U.S. but everywhere I've lived, has served as a double reinforcement of my otherness. In some cases for me it's a question of privilege. For example, in Africa where we were, there's no doubt that the Indian population was part of the business population, whereas in London, I was definitely NOT part of the privileged class.

In being both an ethnic minority and a religious minority but as one who is educated with a doctoral degree and has both education and class privilege in the U.S., Aiysha has developed the ability to cross cultural borders to be able to speak to many different groups and in many different contexts fairly comfortably at this point in her adult life. But developing this ability has been a process that has taken time, as there had always been subtle pressures to blend in. She gave the example of how this had been manifested earlier in her life. In her Muslim community, occasions of joy are often marked with the application of henna. "In the past I would think very carefully of where I was going on the past two or three weeks, before putting on henna, I now do not hesitate to do it" she explained. At this point in her development, she does not try to blend in, but rather uses those occasions when people ask what she has on her hands as a point of education about Islam and about her East Indian ethnic heritage. She described how this shift has taken place over time, and in reflected on being both Muslim and East Indian:

> Before it was just a matter of fact for me. Now, it's still a matter of fact, but it's also a matter of pride. I've taken the attitude 'This is WHO I AM. If you are going to know me and like me, you're going to know the whole of me, not just parts of me.' So in a sense the dichotomization of my identity that I described at the beginning, I'm beginning to take that and create a whole from it in the way that I interact.

Aiysha attributes the shift that's taken place over time, to formal education that has partly focused on the negotiation of cultural and religious difference, positive personal experiences where she was deliberately in religious and culturally pluralistic situations that allowed her to experiment with being more overt with these aspects of her identity, and to the experience of becoming a parent.

Conclusions: Implications for Practice

It seems that for all participants in this study, the claiming of the "sacred face" was key to developing a positive cultural identity. Participants discussed the spiritual search for wholeness, by both embracing their own cultural identity by dealing with their own internalized oppression and through the experience of crossing cultural borders, and finding what was of spiritual value that was more prevalent in cultures other than their own. They also discussed ways of drawing on the spiritual and cultural identities of adult learners in their own educational work to increase the claiming of the "sacred" face, and to increase greater cross-cultural understanding among participants in these contexts.

While space limitations don't allow for further discussion of these findings here, there are some specific implications for practice. These adult educators also attempted to draw on their own spirituality in their own teaching by developing opportunities for students "to claim their sacred face" in developing culturally relevant educational practices, not so much by talking directly about spirituality (Tolliver & Tisdell, 2002), but in their own attempts to be authentic, to risk being vulnerable in exploring their own cultural identity, and by drawing on cultural image, symbol, and story as gateways to the sacred. Some general guidelines for the implications of practice include the following seven principles or elements of a spiritually grounded and culturally relevant pedagogy for higher education classrooms: 1) An emphasis on authenticity of teachers and students (both spiritual and cultural); (2) An environment that allows for the exploration of the cognitive (through readings and discussion of ideas), the affective and relational (through connection with other people and of ideas to life experience); the symbolic (through art form—poetry, art, music, drama); 3) Readings that reflect the cultures of the members of the class, and the cultural pluralism of the geographical area relevant to the course content; 4) Exploration of

individual and communal dimensions of cultural and other dimensions of identity; 5) Collaborative work that envisions and presents manifestations of multiple dimensions of learning and strategies for change; 6) Celebration of learning and provision for closure to the course; and 7) Recognition of the limitations of the higher education classroom, and that transformation is an ongoing process that takes time. It is through embracing these or similar principles that both adult educators and participants in their learning activities may facilitate claiming a sacred face.

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HIGH TECH MEETS HIGH TOUCH: COHORT LEARNING ONLINE IN GRADUATE HIGHER EDUCATION

Elizabeth J. Tisdell and Gabriele Strohschen

Abstract

This paper discusses the results of a qualitative participatory action research study where the purpose was to examine the nature of the cohort learning experience in an online master's program from both faculty and student perspectives.

Introduction

There has been much discussion in higher and adult education circles in the last decade on distance education, web based and web enhanced learning online, and online degree programs. Nearly all institutions of higher education now offer at least some classes online, and many offer entire degree programs. While many have discussed the plusses and minuses of online education, and considered what online pedagogy offers to adult learners, there has been little discussion of what online education looks like specifically in online cohort programs, from the students' perspectives. Thus, the purpose of this paper is: (1) to discuss the results of a participatory action research project where the purpose was to examine the nature of the cohort learning experience in an online master's program that began with a residential component from both faculty and student perspectives; and (2) to consider the implications for the ongoing development of both "high tech" and "high touch" and academically sound degree programs in adult education and related areas.

Related Literature

Online degree programs are not only the wave of the future, they are also the wave of the present. There has been much discussion in the literature about how best to use online technology in both undergraduate and graduate degree programs (Dede, 1995, Greene, 1999; Schrumm, 1998). These new technologies in higher education have been met with both excitement and resistance; they have been seen by some as the great equalizer that offers far greater access to education, while others see them as propagating a greater gap between the "haves" and the "have-nots" through what is often termed, the "digital divide" (Lax, 2001; Mack, 2001). Sherron and Boetcher (1998) note that the main reasons for the proliferation of many degree programs online are the availability of communication through computing technologies; the need for workers to acquire new skills without interrupting their working lives for extended periods of time in this information age; and the need to reduce the cost of education. They suggest that students who use distance education do so not so much because they prefer it to on-campus instruction, but because it provides a way to reach their personal goals despite constraining personal circumstances. In many cases, those who are highly relational learners have found the "faceless" dimension of online learning somewhat impersonal and at times problematic in meeting their learning needs. It seems that online learning in a degree program that takes place specifically within an ongoing cohort of learners where learners meet each other in face to face at the beginning of the program can help deal with the problem of "faceless" classmates; it can give participants the opportunity to get to know each other as a whole person, rather than as a "print" person on screen.

The literature on cohort learning in online degree programs in cyberspace is relatively limited. Strohschen and Heaney (2000) have discussed the role of team teaching and learning and some cohort dynamics in attempting to implement a critical pedagogy approach in an online degree program. Their focus is more on the importance of collaboration than specifically on the cohort experience per se, but offers an important beginning to the discussion of the benefits of online cohorts in meeting the relational and collaborative needs of both teachers and students that results in important learning. While there are clearly online degree programs throughout the

country that are conducted in cohorts, the literature specifically on the cohort online learning experience, particularly that includes the voices of several of the student participants, is absent. Thus this paper gives voice to both the student and faculty participants.

Methodology

This was a participatory action research study where participants in the cohort master's program conducted research about themselves and their own experience of cohort learning online in their online master's program in adult education. This participatory action research project was part of what the cohort chose to do as part of their final integrative seminar, at the end of a 15-month master's program in adult education. As Merriam and Simpson (2000) note, participatory and action research is research conducted by participants specifically to make something happen. In this case, the participants in the program were using the opportunity of this concluding seminar to study, write about, and facilitate the integration of their own learning. They also were trying to give voice to their own experience of learning online, specifically in a cohort experience.

The primary means of data collection was participants' ongoing ONLINE discussion of readings about online education, review of key readings about adult development and learning in the program, and their application to their own lives, and their own educational practices. The instructors and the group together analyzed their comments and broke them into themes, based on the constant comparative method of data analysis. Then various members of the group agreed to write up various sections of these themes incorporating key quotes of participants as thick rich description. The entire group then read and made comments on each one's section. Nearly all cohort members participated in this experience, as well as the two instructors who were team teachers for the course.

Findings

There were two primary areas of findings related to learning online in the context of this ongoing master's level cohort experience in National-Louis University's Department of Adult and Continuing Education program: 1) the ongoing negotiation of process, and 2) the ongoing construction of knowledge both of individuals and the group as a whole. A discussion of these findings will make more sense following an overview of this online master's program.

The Adult and Continuing Education Department (ACE) at National-Louis University launched its online master's graduate program (AOP) in adult and continuing education in 1998. This first fully online-supported graduate degree program in the department was modeled after its highly successful cohort-based face-to-face program. The program design emphasizes community building with several features: two courses each semester are integrated and taught by a faculty team of two; a residential starts out the program where students and faculty live and work in residence for several days; a four-month independent inquiry phase allows students to work with an advisor of choice to conduct research in an area of interest in the field; and typically a final residential experience fosters integration of both the academic and Transformative learning that has taken place. A program director guides each cohort through their asynchronous learning journey, which takes place fully on bulletin boards. The AOP has used a number of web-based software over the years (e.g. TopClass, Discuss, and WebCT) with the same results: a 97% completion rate has been achieved in the program to date. Online distance education in the ACE Department is grounded in critical pedagogy, and is facilitated within a highly student-centered and negotiated framework of course delivery.

Central to the first area of findings related to the ongoing negotiation of process were three primary categories: a) the importance of the residential; b) technological and flexible structure, and c) building ongoing relationships.

The two-day beginning residential was deemed as central to the success of the program. Several participants consider the residential as perhaps the most significant factor in contributing to the success of the online experience. The residential consists of structured formal and informal activities. Primary to students' interest as they enter the program is the need to become familiar with the technological aspects of online communication, to get clarification of expectations for participation, and to understand the ways validation of completed assignments via distance is accomplished. A key element not generally known to students surfaces at the residential: the focus on community building and co-learning, which seems to be exacerbated in eLearning. Students acknowledge that meeting the cohort members and faculty allowed them to respond to more than "words on a screen," in the words of a participant. Through life history presentations and informal dialogue after classes, an atmosphere is created that makes space for trust building. As Mike put it, "It was when a professor sat down with me on the steps of the building that I knew I would feel comfortable in this program." The residential at the end of the program elucidates the importance of this affective aspect of learning. Students report that their own growth and habilitation into knowledge-producing scholars became clear to them as they progressed through the program. While faculty teams change each semester, the students increasingly rely on one another's voices on the screen to verify, validate, and critically reflect individually and in group on their respective contributions to the discourse on the given topics. The residential sets the tone for negotiated co-learning and establishes an interdependency in the roles of "teacher and student."

Building a specific but flexible structure was also important, which included having specific and clear course requirements, a more or less "closed" cohort group with room for others, the flexibility of negotiating course assignments and room to deal with technological problems. Prior to the start of each term, the syllabus for each course was posted in the online classroom. Members of the cohort have the opportunity to review the course outline, proposed texts, and assignments and make suggestions for changes or adjustments. Suggestions have been minimal, and changes were negotiated easily. Robin noted "It was more that it was out there if we chose to negotiate…the feeling that you can help control your own learning experience is very empowering."

The cohort remained intact throughout the program. The relationships, which began at the residential, developed throughout each term, and Pam noted that "as the courses progressed, members learned a great deal about each other. An atmosphere of mutual respect prevailed, as discussions sometimes became intense when members shared opinions, feelings and personal experiences. Life changes occurred in the cohort including a birth, medical problems, family issues and professional crises including job changes." During the last term one new member, who had started the program with an earlier cohort, was added to the group, and became a part of the group relatively easily. As Marguerite notes, "…it helped that he was in an earlier cohort". Thus, the cohort is mostly a closed group, but the structure is flexible enough to include an occasional student from another cohort.

There are always some technological problems in online programs. During the residential, "the technology" was cited as one of the main concerns upon entering the program; a portion of the residential was spent on training to use the particular software (Discus). Nevertheless, many members expressed the frustrations experienced in dealing with various aspects of technology. Mary describes her experience using the Mac computer, "Once I learned how to navigate – by trial and error in the system, the technology was easy." Marguerite "needed additional technical support and paid a private consultant." As the program progressed, however, many of the technological issues were resolved. Mary Lynn's comment puts the issue in perspective, "They (technology problems) are to be expected in this kind of environment."

The ongoing building of relationships among students and professors where all were seen as simultaneously teachers and learners was another important factor in the ongoing negotiation of process. Relationship became an integral part of the online learning experience. Some noted that until the last term, the fact that the cohort consisted of all women might have added to the

significance that relationships played. Mary noted "We found common ground in the experience of being female. It became easy and comfortable to reveal deep feelings about the adventures (positive and negative) of learning as a woman... While we bonded well as a group of women, there were no adverse results when a man joined the group." In reflecting on joining the group the last term, Mike noted, "having the support of the cohort in doing so helps greatly. It's like walking into a room of people you don't know...if there is acceptance, you can get on with business more easily than if there is resistance." And as Janet notes, "Every good relationship is based around some commonality" and there was the commonality of a cohort learning experience online.

There were a number of collaborative assignments, and participants noted that these were an opportunity to develop friendships via telephone calls and emails. Janet observed "We learned to value the differences in perceptions based on age, race, politics, culture, marital status, life experiences, and the last term, gender, because they became tools for learning. Our various backgrounds and ways of knowing made the learning very broad."

An obvious factor in online relationships is that no one can attend class and not participate. As Pam notes, "Everyone had to find her voice. I feel that I know people far better than I might have in the less intense situation of a classroom. " And Mary explained that "without inflection, tone, body language or eye contact, our words and stories built our relationships." Sharing one's personal story and life experience relative to the discussion of readings was not only an important part of relationship-building but also the theory-practice connection of how one applies what one is learning in practice. Mary summed up the group's experience and wrote, "We concluded that the power of online learning includes building relationships. Criteria for success are 1) meeting at the residential, 2) remaining together throughout the program, 3) being open, honest and participatory in postings and feedback, 4) respecting and learning from the diversity of experiences and opinions. These factors produced a comfortable, supportive, trusting, and productive group relationship."

The cohort experience was particularly important in regard to the second set of findings, the ongoing construction of both individual and group knowledge. These set of findings fell into three primary areas: a) Team teaching/cohort learning contributed to Transformative learning; b) the connection of theory to real life practice; c) the value of group support in conducting research and new knowledge together.

Nearly all members considered their learning on-line experience a transformative learning experience where they constructed new knowledge together. Marguerite, in thinking about the cohort noted "I have developed personally and professionally through my exposure to their ideas, their contributions, their passion and compassion." Cohort members provide a continuity, and yet a diversity of voices, and Marguerite went on to explain "our cohort provided balance in the voices of teachers and students. Each cohort is a unique blend of personalities and fields of experience, which can challenge concerns about isolation with online learning." Mary Lynn emphasized the professional development of the cohort and noted "Professionally, I was exposed to more areas of the field of Adult Education than just my own practice areas," and Mary explained "Learning in a cohort was transformative because it became so much more comfortable to professionally facilitate different views in a classroom."

In general, the team teaching dimension was experienced positively and as another potential avenue to interact with new ideas. But as Pam noted, "Team teaching was very effective when the team members both took part. Some faculty handled the online classroom better than others." Mary Lynn explained that the team-teaching "in most cases, was great because we got the benefit of different 'expert' perspectives on the same topic," enabling them to construct knowledge in new and deeper ways. Mary referred to the benefit of the residential in meeting a couple of the instructors personally and face to face. "I definitely felt more bonded with and had a sense of relationship with the instructors I'd met personally. The face to face heightened my awareness of the gift of our senses and the value of seeing, hearing, and touching. I felt I knew them, and they me."

In explaining the connection of theory to real life practice and its role in knowledge construction, Janet explained, "First, we had to examine our primary purpose for coming together, which was to study the theories and practices…to develop our own philosophies about adult education and how they relate to real-life practice. Secondly, we had to find ways to transfer the value of the experience of learning in an online cohort and how that experience relates to practice." Janet goes on to explain the importance of learning enough adult education content "in order to begin to develop our own theories." The knowledge how has changed Mary Lynn's practice as and adult instructor in that she is "more careful when building thematic units and curriculum changes to include real life contextual materials. " She goes on to explain that, " I am more conscious of silence during discussions and let the students help each other draw out their own experiences more. I have stopped using 12 year old reading texts and moved forward to more relevant materials."

When examining the impact of learning in an online cohort and how that experience relates to practice, Janet explains, "we were better informed about the knowledge because of time that online learning allowed for intense and well thought out interaction with the content. Yet, what was most powerful for all of us was that the cohort provided the safe environment for permitting us to take a hard and honest look at our own knowledge how. Therefore, the online cohort experience added great value to each individual's ability to determine either 'how they are' in their practice or 'how they plan to change' their practice."

Robin explored the role of group support in enabling the group to go deeper into the material and also conduct and complete research projects, and explains, "The cohort became a place for some of us to bounce ideas off of one another and as a place to build a team to help in research." Some focused more on support for creating and accessing knowledge, while others gained more from the emotional support and encouragement to go deeper. As Robin notes in summing up the group that the cohort was valuable in the research and knowledge construction process in "knowing they were writing to an audience, an audience that they knew in this case, helped them hone their work. Still others took what those around them researched and used it to springboard their own ideas."

While virtually all members used the cohort for both intellectual and emotional support, the research process itself is often a solitary process, and many of their comments reflected this, particularly in regard to the research term. As Janet explains "As much as I enjoyed the cohort, I felt that I did my research projects mostly alone. I felt that when we had collaborative book reports, each on a different aspect of the study, that reading from the others was a wonderful way to not have to do so much research and to receive the benefit of other's research. I guess they aided just by my knowing who would be reading my project and feeling that I wanted my work to be respected by them." Mary Lynn also noted, "I learned a lot from the others in my cohort, but none of it related directly to the research for my inquiry. I completed that research on my own." Pam also expressed this although she didn't find it problematic and explains "I had no problem with doing the research on my own. If I had needed help or aid from the cohort, I would have felt comfortable asking for it." And Robin noted, "I didn't really feel a connection with my cohort during the Inquiry project. They all chose such different topics from mine that I really didn't feel I could ask them for help." While some of this was more or less expected, given that aspects of research are a somewhat solitary process, it was clear that they had a different experience of conducting this participatory action research project than they did of their inquiry term when they were conducting a solitary research project. But both of these aspects were ways of constructing both individual and group knowledge.

Conclusions and Implications for Practice

Not unlike other communication technology that the last century brought to society, online technology is but a tool. The findings of this participatory action research suggest that the relationship building in a context of democratically negotiated power sharing and an interdependence of the roles of teacher and learner are of primary importance for the success of online graduate programs.

The design feature of the residential at the start of the National-Louis University ACE graduate program validates that self-directed learning can be fomented within community when community is purposefully upheld as a mutually accepted value. The authenticity of the cohort, wherein students may take the right to negotiate content and structure of the program with professors, is foundational to collective learning and subsequent action. In the AOP, this authenticity is largely derived from the critical pedagogy mode of the ACE Department.

The basic format of asynchronous discussion boards is sufficient for discourse and study in the field of adult education, based in such a pedagogy. Although the technology and skills to utilize functions like voice or video-streaming or white boards are available, it is the simplicity of amplifying cohort members' voices in a trusting environment that maintains a cohesive learning community online. When access to the discussion boards failed due to server outages, for example, students and faculty resorted to email not unlike one might move a class meeting from a closed campus to an alternate location. The flexibility of adjusting the schedule and structure can be easily accepted when a clarity of expectations, succinctly stated assignments, and specific resources and support have been communicated.

Perhaps most important to the success of an online graduate program is the intentional reciprocation of roles among cohort members, modeled by the faculty team from the very beginning of the program during the first residential. Online, everyone's written contributions "stand in front of the class," and syntheses and analyses of concepts and ideas become a collective and collaborative means of knowledge production by the cohort group.

The implication for a participatory praxis of adult education online is simple: it is found in the authentic voices of the learners as they collaboratively create knowledge and self-determine personal growth in a community of trust and mutual support in a cohort setting.

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CORPORATE DOWNSIZING: INSTITUTIONALIZED MYTH AND IMPLICATIONS FOR RESISTANCE

Daniela Truty

Abstract

This paper was part of a larger study completed in March 2001. In this qualitative study I explored the experiences of 28 white-collar workers separated from TREBCO (pseudonym) in August 2000. Findings revealed four broad experiences of this downsizing, situated within a temporal horizon; this phenomenon was a violative, disruptive of individually-constructed order in their lives; and downsizing through involuntary separation had become an institutionalized myth. In this paper I focus on this institutionalized myth that was socially constructed via internal and external cultural institutions. I present findings from this study relevant to the third research question, which asked: If downsizing was indeed a violative, how was it that it appeared to have become socially acceptable? Findings were consistent with the literature of peace studies, institutionalization and transformation. Implications from this study extended to organic intellectuals, professionals practicing in the diverse field of adult education, and everyone interested in building bridges between research and practice as well as collaborating in the struggle for gentler and more peaceful corporate solutions.

The Question

This paper is part of a larger study completed in March 2001. Using a qualitative research design I explored the following questions with 28 white-collar workers separated from TREBCO (pseudonym) in August 2000: From the perspective of the person separated from the job, how did he or she describe the experience of downsizing? What was the relationship, if any, between his or her downsizing and violence? And how was it that downsizing appeared to have become so accepted? I conducted an analysis of the language and expressions employed by the participants with heightened awareness of their connotation as violatives (Stanage, 1974). The study was informed by the literatures on downsizing, violence and peace studies, **person**, and institutional theory.

According to the Bureau of Labor Statistics (BLS), over 43 million jobs were eliminated as a result of corporate downsizing throughout the late 1970s, 1980s, and 1990s alone (Miller, 1998). When reading these statistics it was important to note that the BLS occasionally changed the reporting methods so that numbers from one time period might not directly compare with those of another. With that caveat in mind, BLS reports revealed that from January 2000 through the first quarter of 2002 the United States economy plunged once again, resulting in approximately 2,865,296 initial claims for unemployment (Bureau of Labor Statistics, 2002). At the core of those experiences, beneath the rationalization of the benefits of or necessity for corporate downsizing, were people, i.e. their hopes, dreams and aspirations, as well as those of their families and significant others.

Findings included: Four broad experiences of this downsizing, i.e. the layoff was a godsend, opportunity came, it happened--move on and we were hurt; the importance of context and perspective to individual experiences of this downsizing; few participants believed there was anything they could do in terms of resisting the separation; stories pointed to a gap widened by the downsizing between potential and actual realization of one or more basic human needs, i.e. survival, well being, identity and freedom (Galtung, 1969, 1990); a corroboration of personal, structural, and cultural violence appeared to make this downsizing personally, socially and culturally acceptable; the language and sentence constructions used by the participants could be graphed along a continuum of violatives, ranging between order and dis-order, peace and violence, civility and barbarity, social justice and social injustice; and "downsizing" and "involuntary separation" were linguistically and conceptually connected in these stories as if synonymous and interchangeable. An essential structure of this downsizing experience

emerged, suggesting that it was at its core a separate-ive, with properties including welcome/unwelcome, destruct-ive/construct-ive, abrupt-ive, coerce-ive, and select-ive, plus a host of other violatives, transitive sentence constructions, language of exigency, figurative expressions, and imagery of death, war/combat, and divorce employed by the participants in languaging (Stanage, 1987) their experience.

Long-term employees separated from TREBCO told of "surviving" five or six downsizings since the late 1970s. Each occurrence included involuntary separations. In spite of having been separated this time, one person believed that the company needed to downsize in this way; two did not know; nine felt that the company did not need to resort to involuntary separation; and 16 tendered a two-sided response suggesting tension between business and personal considerations for the downsizing. This largest group of respondents was composed of participants from each of the four experiential categories that emerged. Perceived business justifications for this downsizing included: the company was not selling enough product to pay all employees; expenses outweighed income; stock prices were declining; TREBCO needed to be proactive this time, because in the early 1980s it nearly went bankrupt; the executive team committed to generating 15.5% return on equity (ROE) regardless of economic conditions; managerial failure to staff and plan appropriately in anticipation of this cyclical downturn, and then it was too late; and the right of the employer to make decisions on behalf of the employee. At the same time, participants expressed concern about this downsizing's impact on the people who were separated from the job.

A purpose for asking this perceptual question was to begin a discourse of possibility surrounding the acceptability of downsizing through involuntary separations with people who might never have thought options existed. Indeed, many had not; some may have but self-censored their suggestions, questioning their effectiveness or palatability from the organization's perspective; and others cited examples of possible alternatives. Alternatives included managing the downturn by improving management in the upturn; shared cost-cutting among all employees in the downturn; postponing expensive research and development projects through the economic slump; and identifying a line of credit for the downside of the cycle.

Given its historical precedent and reenactment within this organization, the language in use, i.e. "downsizing" as "involuntary separation," and its widespread adoption in the larger society, I concluded that downsizing through involuntary separation had become institutionalized at TREBCO, and these participants had internalized its inevitability. Furthermore, the literature on downsizing claimed that involuntary separations reduced expenses and increased short-term stock prices, but failed to enhance long-term profitability (Di Frances, 2002; Roth, 2002). That downsizing through involuntary separation should have slipped unproblematized into the everydayness of our society implied to me that it had acquired the status of institutionalized myth (Townley, 2002). Those who believed that TREBCO was losing profits, not selling enough to pay all employees on staff and that it *needed* to send some employees away, appeared to have bought into that institutionalized myth. Those who acknowledged or defended the *need* to match expectations of shareholders or generate a 15.5% ROE no matter the economic situation bought into a second myth. These two myths, i.e. downsizing equaled involuntary separation and the supremacy of the stockholder, were supported and promoted by two dominant cultural ideologies i.e. in downsizing, there was no alternative, i.e. TINA (PR World, 1999), and the insatiable shareholder must always be satisfied. Kelly (1999) sought to debunk the myth of shareholder supremacy, stressing that funds generated through the trading of stocks never reached the corporation, unless they came from initial public offerings, i.e. IPO's, and those opportunities rarely occurred. Shares of stock were traded in the market, their prices based on the market's perception of equity residing in the corporation at that time. Noteworthy as well was that TINA was a well-honed tool for propaganda:

> A useful old chestnut is TINA: 'There is no alternative.' It's a tough job, but somebody has to do it. Let them go on about soft energy, organic agriculture, mass transit, preventive healthcare, consuming less and living more, democracy at work and in the

> community, fairer taxes, preserving wild places and endangered species, a guaranteed annual income and sustainable development. That's all beside the point when you've got to meet a pay roll and keep your stock price buoyant at the same time. These long-term thinkers are all very well, but let's get practical. TINA helps to discourage critics and leads to a mood of shoulder-shrugging compliance amongst the general populace (PR World, 1999, p. 4).

Even though the study's participants cited perceived reasons for the downsizing, and although approximately one-third agreed that these reasons were not adequate justifications for involuntary separation, no one exhibited outrage in the form of resistance. Indeed, some insisted on what Julia called "my personal power" by stalling departure from the premises; insisting on moving about freely after the notice of separation to say good-bye to friends and co-workers; making audible derogatory remarks so that the manager could hear; and tossing current work orders in the trash, for example. But these efforts stopped short of applying effective pressure that pushed for transformation, i.e. they were private displays, rather than public, and they were demonstrated to and by people who had insufficient power and status to affect change (Kraatz & Moore, 2002).

How was it that these participants described this downsizing experience as a violative but did not resist? How was it that they felt so powerless or that resistance was not worth their trouble? If these participants did not care enough to resist, why should I care and write this article about implications for resistance? One explanation could be that awareness was not tantamount to acceptance or agreement. Another lay in the culture of acquiescence at TREBCO and in the wider society that legitimated downsizing through involuntary separation. Looking at the cultural elements described by the participants through Galtungian lenses, I saw evidence of internal and external cultural institutions that might have contributed to the acceptance and institutionalization of downsizing at TREBCO and beyond. The importance of corporate culture for this study was that it contributed to the introduction, embeddedness, and facilitation of downsizing at TREBCO. These were not discrete processes independent of the other; rather they were interwoven into a web of nurturance and support. For example, introduction of downsizing by involuntary separation would have been successful only if the cultural ideology facilitated its acceptance, and embeddedness could not have occurred without internal and external cultural processes and characteristics that paved the way.

Findings were suggestive of cultural elements that contributed to downsizing's acceptability at this organization and in the wider society of the United States. This was consistent with Galtung's (1990) typology of violence, wherein he outlined a stratum that included personal, structural and cultural violence. Cultural violence, he claimed, consisted of institutions that made personal and structural violence seem OK. Galtung's words were consistent with some of the literature on institutional isomorphism, change and transformation. For example, Thornton (2002) explained:

> ...the institutions that shape organizational actions are embedded within higher-order societal logics. Individuals, organizations, and society constitute three nested levels, wherein organization- and society-level institutions specify progressively higher levels of opportunity and of constraint on individual action. The main institutional sectors of society—the family, the religions, the professions, the state, the corporation, and the market—provide a distinct set of often conflicting or complementary logics that form the basis of institutional conflict and conformity" (pp. 82-3).

Internal cultural institutions described by the participants included: corporate leadership; "good ole boy network," "right side of the wall," "the mold," and "bureaucracy"; focus on the bottom line; employee equals function; vision and strategy; and historical precedent. Corporate leaders held powerful status and positions at TREBCO and legitimated practices, thoughts, ideas, behaviors and attitudes in the organization. "The right side of the wall", "the mold" and "bureaucracy" applied sufficient pressure to insure widespread acceptance of these legitimated ideas. Leaders and other employees were carefully selected to protect the hegemony (Hoare & Smith, 1995), and together they displayed more than one symptom of "groupthink," i.e. closed mindedness,

self-censorship, mind guards, and illusion of unanimity (CRM Films, 1996). Focus on the bottom line was propagated by professionals with a financial background promoted or selected for prominent leadership positions, and advanced by external consultants expounding "best practices" in downsizing, based on experiences with companies who had done so "successfully." Permanence and stability were perpetuated by long-term leaders and consultants who made decisions without benefit of historical knowledge and considerations of context. "They were eliminating my work, so they were eliminating me" (Andrew), and "it's more a matter of not so much how good you are, but your function" (Cara) illustrated TREBCO's emphasis on function over people who could learn and expand into new corporate ventures rather than being sent away. Efforts undertaken by the corporation needed to address one or more of the key strategic areas, i.e. employee motivation and pride, customer focus, and shareowner value, but in effect the first two existed "so-that" the third would be satisfied. Finally, "We downsized an awful lot of people a number of times" (Bob), "It's just the way they do it" (Lois), and "That seemed like the culture of TREBCO" (Peggy) depicted this downsizing as a patterned unquestioned response to cyclical pressure.

George suggested that the company deliberately guarded its interests by putting systems in place to quell resistance: "it's more fear between you, me, and the lamppost, than it is complacency" …Because we are a) scared; b) working hard to find a new job; c) haven't been really allowed to band together without supervision; d) talked to each other in a constructive organized fashion; and e) the company has done things to make it unadvisable through that" (George). Because we were scared to lose our severance package in retaliatory action and impeded from organizing to file a class action lawsuit, for example, we did not resist. I posited that we did not resist because we have been culturally conditioned to gloss over pain and hurt feelings and quickly move on; indeed sometimes we believed we must do so in order to restore or preserve health and well-being. At the same time, however, this cultural conditioning served to protect the interests of the privileged few while manufacturing popular consent (Chomsky, 2000).

Participants suggested external institutions that might have contributed to acceptance of downsizing through involuntary separation: changing demographics, globalization, competition, technology, and higher education; capitalism; Employment at Will law; media; organization as agent rather than artifact; stock market and Wall Street; emphasis on the financial statement and quarterly reporting; individualism and entrepreneurealism; and isomorphism, i.e. "Everybody's doing it" (Alexandra). I added consumerism as a double-edged sword that created the need to acquire more and more, focusing market activity on fickle whims, and resulting in perceived devastation when businesses adapted through involuntary separations. Jobless employees could no longer consume (Bocock, 1995). I suggested that changing demographics as an excuse for involuntary separations might have also become an institutionalized myth. It was not so much the changing demographics that introduced transient employment relationships but rather the ideology of the new workforce, or what employers, the law, higher education, and other cultural institutions told us how things ought to be.

Participants' stories resonated with much of the literature on institutionalization. Indeed, the topic of institutionalization and deinstitutionalization commanded sufficient attention so as to justify a special research forum in an issue of The Academy of Management Journal (February 2002). Therein one learned that institutionalization was the process whereby ideas, practices, behaviors, attitudes, and other patterns at work in the social context were automatically adopted without benefit of critique. Institutionalization took its impetus from power and/or status with the purpose of gaining legitimacy, permanence and stability. Once legitimacy was established in respected social or competitive environments, others operating in the same industrial, social, or economic fields mimicked these practices, thoughts, ideas, attitudes and behaviors. Legitimacy was then nurtured by cultural institutions. With institutionalization there was no need to re-think the appropriateness of a practice, because it had already been legitimated by others. Townley (2002) held that when practices were adopted without scrutiny and applied to different contexts, they risked attaining status of institutionalized myths, i.e. untruths that were perpetuated and accepted as truths. Di Maggio and Powell (1983) claimed that isomorphic behavior could be

normative, coercive, or mimetic. They explained that mimetic behavior occurred interorganizationally, for example, when industry competitors faced with murkiness or threat adopted certain practices in reply. Through the process of isomorphism, interorganizational behavior within the same industrial field became increasingly similar over time. Recently, scholars have pointed to the dialectic and socially constructed nature of isomorphic behavior, claiming that over time, or sometimes quickly, pressure could be applied to institutionalized processes by powerful carriers resulting in deinstitutionalization, i.e. "the processes by which institutions weaken or disappear." In other words, functional, political, and social pressures could pose challenges to institutionalized processes or ideas toward change and transformation (Dacin, Goodstein & Scott, 2002, p. 46).

Implications emerged for how scholars, educators, researchers, organizational practitioners, and organic intellectuals (Hoare & Smith, 1995) might begin to deinstitutionalize the myth of downsizing through involuntary separation, including: developing critical thinking skill--to question the appropriateness of accepted patterns of thought and behaviors in different contexts and unmask what we sometimes seemed unable to see (Adams & Balfour, 1998); research and present alternatives to downsizing through involuntary separation--to pose doubt in the cycle of "certainty"; write, publish, and widely disseminate thick qualitative descriptions of how downsizing through involuntary separation was experienced by different employees. Penetrate intra- and inter-professional and disciplinary discourses by disseminating research findings and divergent ideas to powerful actors and respected journals--to shatter "conceptual lenses" (Dacin, Goodstein & Scott, 2002); take time and trouble to provide consumer feedback to businesses and industry--to keep them informed about functional effectiveness of strategic and operational decisions. Do this in a variety of ways, including verbal and written communication, choosing our own financial investments and patronizing companies that acted according to our values and beliefs; lobby for policies that supported employee representation in executive meetings--to loosen the grip of shareholder supremacy; since "multiple institutional logics exist and compete for attention" (Dacin, Goodstein & Scott, 2002, p. 47), become that divergent voice--but seek out and speak to the core group that wielded power in decision-making (Kleiner, 2002), or find others with whom to unite; embrace hurt, pain and discomfort inflicted by downsizing through involuntary separation—learn from it, then act fearlessly and tirelessly to minimize or prevent its recurrence; if involved with staffing for an organization, recruit new employees with divergent experiential and ideological backgrounds—to disrupt established taken-for-granted practices and concepts; as scholar practitioners stay connected to history and precedent, asking the critical questions, what worked well? What were the pitfalls? Whom did it benefit? What ought we have done; as organic intellectuals within our communities, seek ways to disseminate findings therein--to disturb normative acceptance of institutionalized processes, like downsizing through involuntary separation, and engage the support of society as collective stakeholders in corporate decision making; as educators, consultants and trainers, recognize the importance of facilitating skills in idea generation; find ways to point out divergent findings in a timely and digestible manner to organizational decision makers, effectively linking research to practice; commit to continuous learning and teach for divergence; critique the words of respected management gurus, trendsetters, and experts by asking from where they have acquired their data—to expose rationalized myths; given the importance of power and status for carriers of new practices and ideas (Dacin, Goodstein & Scott, 2002), reconsider costs and benefits of entering or avoiding the core group of an organization. Several participants consciously elected to avoid membership. Was that an act of resistance, or did refusal insure that their voices would not be heard; strive to perfect the art of the polyglot, understanding deeply the discourses, interests, and power structures of potential audiences, so as to speak new-found knowledge in ways meaningful for them; and finally, use everyday language carefully—to avoid perpetuating rationalized myths, i.e. "downsizing" as "involuntary separation".

In summary, this downsizing experience was a violative of different gradations for 28 participants in the study. Downsizing through involuntary separation had acquired status of institutionalized myth at TREBCO. This myth was sustained and perpetuated through internal and external cultural institutions that research claimed were socially constructed; it could be dismantled

through dialectical process. Participants' stories, supported by research on institutional theory and change, suggested ways in which we could all participate in transformative practice. Adult educators, including organic intellectuals, were urged to employ their talents, knowledge and skills by utilizing the tools of society toward benevolent ends. Most importantly, this article was a message of hope that we will collaborate with kindred spirits in the struggle for social change, away from violence toward a more peaceful and gentler society.

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TRANSFORMING BUSINESS UNITS OF U. S. POSTAL SERVICE INTO A LEARNING ORGANIZATION

Susan K Warren

Abstract

The goal of this evaluation study is to improve the work environment in each business unit of the Central Illinois Performance Cluster (CIPC) within the U. S. Postal Service (USPS). To accomplish this objective we plan to institutionalize the "Action Imperatives" of a Learning Organization, taken from "Dimensions of the Learning Organization instrument by Marsick and Watkins. The measurement instrument used is the Employee Opinion Survey (EOS), which is completed quarterly by 25% of USPS workforce. To date, the participation rate of the survey has increased by 25% and the favorable rating rose by 4.1%, since this initiative has been undertaken. More conclusive evidence will be available at the end of this 3-year study.

The secondary goal is to explore the relationships between various interventions with individuals, leading to team interactions derived from the results of the EOS. At the end of each evaluation period a comparison is made with prior period's data and an Action Plan is established in each work unit. Empirical results suggest that dialogue and learning were most effective in helping teams produce positive EOS results. If this effort is successful it may be identified as a "Best Practice" for considered implementation to a wider audience.

Introduction and Environmental Scanning

The objective is to create an environment where learning can take place. "The content for every learner in every educational activity influences the learner's skills in, or attitude toward, learning." Bergevin, McKinley, and Smith (as cited in Smith 1982). At the beginning of this project I utilized the 2000 Fiscal Year (FY), EOS results, as a starting place and as a "needs analysis" to prioritize where to focus my energies as the Voice of the Employee (VOE) Coordinator. Follow-up focus groups and on-site visits to individual work units were conducted to clarify those needs. I discovered there was a need for an Awareness Campaign, because neither the employees nor their supervisors saw much value in completing the survey information.

An independent contractor, Market Facts, developed the actual survey. They collaborated with postal employees at all levels of the organization. Market Facts continues to administer the EOS to insure employee confidentiality.

I conducted informational sessions with front-line supervisors and their managers, concerning the importance of completing the EOS. The survey is composed of 34 questions, six of these questions drive the favorable or unfavorable rating of the employee and the other 28 questions indicate why the "Driver Questions" either rose or fell in score. Hence they are called "Indicator Questions". The survey is a barometer of the workplace environment. It helps management keep a finger on the pulse of conditions in each of the measured work units.

Methodology

The reason I chose management for the first learning intervention is, according to the USPS Action Planning & Feedback Guide, Postal Service Managers are expected to know and respond to the ideas, interests, and concerns of employees within their work unit. They also serve as the primary communication link between employees and higher level management. Consequently, they play a critical role in creating a productive and satisfying work environment that is conducive to providing quality service. Sharing with their employees what has been learned through the survey process, and using this information to develop and implement improvements, are important steps in creating the desired work environment. Further the survey queries the

employees on how well their supervisor communicates with them. Therefore, there is a need to reinforce the idea that giving and seeking feedback from the people performing the actual work is imperative to make people feel they are a vital part of the organization. This should enhance job satisfaction and this is an important "piece of the puzzle" to encourage workplace harmony.

I built my strategy around Woolner's concept of a Learning Organization:

> "A learning organization is one in which learning and work is integrated in an ongoing and systematic fashion to support continuous improvement of the organization at three levels: Individuals, workgroups or teams, and the system as a whole. The purpose of a learning organization is two fold. The first is to close the gap between the theory and aspirations of an organization and its practice. The second is to build a capacity for the organization to change, adapt, and innovate continuously" Woolner (1992).

The target audience is the employees, or those individuals who makeup the units or teams of the organization as a whole. One of my goals was to close the gap between the Mission, Vision and Critical Initiatives of the Postal Service and the actual practice. The USPS Strategy for People is as follows:

> "The Postal Service has a responsibility to the hundreds of thousands of postal employees in the future. It needs to make sure they have the knowledge, skills, tools and support systems they require to meet the needs of customers who ultimately are the source of revenue and jobs. At the same time, the organization needs to make sure the Postal Service is a good place to work – with safety, fairness, and opportunity based on performance as the values that shape the workplace environment" USPS (1998) .

By closing this gap, USPS will build its capacity to change, adapt, and innovate continuously. These capabilities are imperative in this time of Postal Transformation within a failing economy, which dictates the necessity for change.

Developing unit action plans, will help to, "Empower people toward a collective vision," Marsick et. al. (2001). Taking their suggestions seriously helps employees to know their opinions are valued. This makes the employee feel more integrally involved in the operation. Now, they are involved in setting and implementing those issues for which they are held responsible and accountable.

At the end of FY 2001 each unit, with EOS results was evaluated. The accumulative scores for the survey and each of the six Driver Questions were documented and compared to the prior FY. The differences were annotated and each unit received a copy of its comparison. Each Unit Manager was asked to develop a Workplace Improvement Action Plan with their employees. Managers were instructed to conduct a joint solution discovery keeping the CIPC Action Plan in mind. That plan is as follows: Communication is our VOE Expectation. In the Central IL PC we communicate with dignity and respect. Workplace communications hold people accountable for the work they do and recognize both small and large achievements.

This, coupled with "Our Workplace Values" which states:

> "We the members of the Great Lakes Area leadership team pledge to participate in the continuing effort to improve the workplace environment by living these values to help us achieve our vision for the Great Lakes Area and provide the foundation for all of our interactions. Simply stated, they are Be Fair, Value Diversity, Develop People, Communicate Openly, & Honestly, Encourage Teamwork, Keep Promises" USPS (1998).

These are our stated commitments. Now that we have the verbiage we must make our actions match our words. In other words, "Walk the Talk".

Follow-up unit visits and on-site audits revealed there was a need for an additional Learning intervention. I wrote a course entitled, "Getting to the Bottom-line Starts at the Frontline." Operations people were not buying in to the idea of investing in human capital. They were still worshiping at the altar of the almighty dollar. Therefore, we want to convince management within the Cluster of their obligation to involve employees, not only for informational purposes, but to create an environment of increased job satisfaction and thereby an environment of increased

productivity. If that environment exists employees are more likely to be regular in attendance, contribute and provide discretionary effort for the success of the organization. In creating this environment, we should also take into account the Four Special Populations that exist with adult learners. Smith states,

> "It will be asked if our four generalizations about the salient characteristics of adult learners and six optimum conditions for learning apply evenly to adults of all ages and backgrounds – to the undereducated as well as the Ph.D., to the twenty-year old and the eighty-year old alike" Smith (1982).

In the USPS, we have all of the categories and the answer is to know the employees within a manager's area of responsibility to see how to best motivate them. In other words what type of environment and conditions will help them learn and grow.

By generating Unit Action Plans and providing continual feedback to those plans and the Employee Opinion Survey, the employee will have an opportunity to learn on the job. The ongoing element of this strategy provides continuous education and the growth of lessons learned in the workplace towards its improvement. If that improvement does not take place, this provides an opportunity for more input and problem solving by the group. This "Encourages collaboration and team learning, Creates continuous learning opportunities, and Promotes inquiry and dialogue" Marsick et. al. (2001). A number of scholars in the organizational learning literature say teams are the vessels through which individuals transform their unique knowledge and insights into the collective learning from which the entire system can benefit.

Employees "gain productive reasoning skills to express their views, and the capacity to listen & inquire into the views of others." We are trying to change the culture "to support questioning, feedback, and experimentation" Marsick et. al. (2001). In my opinion, USPS does an excellent job in sharing information. We must now take the time to support questioning to elicit the feedback needed to be successful. Further, risk taking and experimentation is applauded when the outcome is successful. However, reactions are not treated the same if the outcome is unsuccessful. It is like a baseball strategy when the coach decides to put a new pitcher in the lineup. If the pitcher does not let the other team score, well, that was a great idea. However, if the other team scores, the fans want to know, "why did you do that?" We must do a better job of learning from our mistakes as well as from our successes, to help with the experimentation piece of the puzzle. In fact, promoting an environment for experimentation is one of the next steps we must take to become a Learning Organization.

Other steps are to enrich "Continuous Learning Opportunities", by openly discussing mistakes in order to learn from them, doing a better job of identifying skills employees need for future work tasks, and stifling some of the competitiveness so we can do a better job of coaching and mentoring Marsick et. al. (2001). Lastly, a skills bank would enhance the learning environment for coaching and mentoring purposes not just to establish a training record once a person has acquired additional knowledge, but to be used for upward mobility and aid in USPS job searches.

Results

As the VOE Coordinator, I continually analyze and evaluate the data for the members of the cluster. Each quarter, I provide a feedback sheet with the current results of the prior quarter's survey. Twenty-nine of the thirty-four survey questions remained the same or improved, in Quarter One of the current FY

There was slippage in only 5 of the questions, each of which dropped by one point. The exception was question 7, which plummeted by 5 points. Question 7 concerns safety on the job and I think this dive in the score of #7 is reflective of the Anthrax scare, which began in October. Continual communication of management's concern to each of their employees will help to avoid slippage in the future. Your employees don't CARE how much you KNOW until they KNOW how much you CARE.

The first quarter was a challenging time for the USPS with the Anthrax scare and management must have demonstrated that they cared about employees as human beings and not just "clogs in the wheel" that move the Postal Service. This was illustrated by the following results. Eighteen of the scores were our "Personal Best" (better/and the highest score in the past 3 years). During this quarter, we were able to, "Connect the organization to its environment" Marsick et. al. (2001). Employees could see the impact of their work on the entire organization and the nation. When planes were not flying, and other government agencies closed, the mail went through, even if we had to transport it over the road. The momentum kept building in the next quarter. In the second quarter of Fiscal Year 2002, we remained the same or improved in 33 of the 34 questions.

This indicates an improvement from the prior quarter and prior data collection years as follows. Twenty-nine of the scores were our "Personal Best" (better/and the highest score in the past 3 years.) When compared to same period last year, all of the 34 questions either stayed the same or improved. Since I have been using quadrant analysis from the beginning of my detail. I was particularly delighted to see the transformation of the quadrants from FY 2001 TO FY 2002.

In an effort to clarify this accomplishment, please visualize a four-celled figure. Quadrant one (upper left) is entitled "Bad but getting better" and quadrant two (upper right) is "Good and getting better." Both of these cells are above the horizontal zero line, indicating that each question's value above that line either stayed the same or improved in its rating. That same quarter, 16 questions appeared in quadrant one (each of these questions rated from 1 to 50 points on the vertical axis.) Quadrant two is the target, we would like for all questions to rate between 50 and 100 points on the vertical axis and be improving in score on the horizontal. In quarter one, 13 of the 34 questions landed in quadrant two. The two cells below the zero line are quadrant three (lower left) "Bad and getting worse" (the vertical 1to 50 point range). One question appeared in that cell. Finally, quadrant four (lower right), "Good but getting worse" housed 4 of the thirty-four questions.

In quarter two, 18 of the questions appeared in quadrant one (Bad but getting better.) The remainder of the questions, 16, were located in quadrant two, (Good and getting better). Quarter 2 results moved from a four-cell to a two-cell graph with all data improving. Our Cluster received special recognition from the Area Office because we demonstrated improvement in each of the questions, which suggests we are focusing on all areas of the survey and not simply concentrating on the "Driver Questions". To date, since the beginning of this initiative, the participation rate of the survey has increased by 25% and the favorable rating rose by 4.1%.

Discussion

In his book, The Fifth Discipline, Peter Senge identifies five disciplines of a Learning Organization which are personal mastery, mental models, building shared vision, team learning and systems thinking,. All are important, however, since we are beginning with the individual and personal mastery is the essence of choice, we can not choose for others. If we did it would be seen as manipulation. Our best alternative is to create an environment where employees want to make the best choices for themselves, their teams and the organization.

With each classroom intervention, I wanted the participants to have the ability to draw on prior knowledge and structure the class in a meaningful way for the group to possess transference capability. "The capacity to transfer has been called perhaps the most powerful capacity a person can possess" Selz and Ashley Grover (as cited in Smith 1982), "It involves the acquiring of instrumental habits that apply across teaching and learning situations and facilitate the mastery of new material" Grover (as cited in Smith 1982).

In this endeavor I simulated work competencies, provided sufficient time for exploration within group activities and recorded findings and suggestions from each groups final feedback report. It

was my goal to model the behavior I wanted the students to adopt by being genuinely interested in both seeking and providing feedback.

In a film that was shown to all employees, USPS Great Lakes Vice President, CIPC District Manager & Senior Plant Manager provided clear, concise expectations concerning the Voice of the Employee. The stated expectations were about both workplace environment and the importance of completing the survey for continued improvements within the work units. This provided the line of sight commitment it took to catapult the VOE effort forward. I use this film to begin each class. During these sessions, I highlight our Postmaster General (PMG) John Potter.

PMG Potter assumed the duties of "Steering the Helm" of the USPS when we were about to encounter "rough waters". He took office last summer, before the terrorism of 9/11. He charted his course and gave it to us in the form of a star. I like to call it our North Star because it clearly states what direction we should take as an organization to exceed customer expectations, focus on our most valuable resource the employee, which will ensure a healthy organization.

At its pinnacle, the 5-point Star depicts Developing People with the attention of treating all of those people as partners. Throughout the fabric of the star is interwoven the most important resource, people. The other 4 points are, Pursuing Reform with messengers, Managing costs with productive people, Growing Revenue with sales representatives and Improving Service with service representatives. The PMG's Strategies for Success include every person employed with the USPS in each of its categories. "Leaders model and support learning" Marsick et. al. (2001). They model the behavior that they want their employees to adopt and they not only support but also champion this type of environment.

After I illustrate how our CEO values people, I open a discussion on the twelve worker beliefs that increase productivity in a multi-year Gallup study. This study was based on the analysis of data, from more than 100,000 employees, in 12 industries. Dissection of the study revealed, the consistent, reliable relationship between the 12 beliefs and the bottom line, such as profits, productivity, employee retention and customer loyalty. It also shows a relationship between the Postmaster General's vision and those industries thriving in today's marketplace. The comparison also illustrated that our measured strategies were aligned with those industries successful in the private sector and should assist us in our benchmarking efforts.

In focus groups, we have extensive dialogue concerning the failing economy and its effect on USPS. K-Mart recently closed 284 of their stores. We will never retrieve the mail volume that was generated from those stores. It is time to rally behind the PMG and the Transformation Plan.

The Postal Service performs the vital task of providing communications access to all Americans, in every community, while sustaining its operations in an economically self-sufficient manner and as a break-even organization. USPS will follow a path leading to goals shaped by its historic mission, and by the organization's understanding of how to fulfill its mission in a complex, changing environment by adopting a new business model. This new model is called Commercial Government Enterprise (CGE). This model offers the necessary tools and flexibility in pricing, products and personnel to operate in a more businesslike manner. The CGE model provides the potential to continue delivering to everyone, everywhere at affordable prices. It saves the government from subsidizing mail delivery, while at the same time limits the risk of losing universal mail delivery that a fully privatized postal service might face. Finally, it is a new model for government. An exact replica does not exist elsewhere in the United States. The Postal Service needs a model that deals effectively with its unique role and situation.

This situation further points out the necessity to "Encourage collaboration and team learning and Establish systems to capture and share learning" Marsick et. al. (2001). We must all pull together to share and readily access different modes of thinking and as a culture we must value that collaboration. In 1996 my Customer Relations Coordinator (CRC) established a nationwide network for his counterparts. It is entitled "Brain Waves". He disseminates the information on a

regular basis, responds to questions for which he has the answer, and makes both available for more input by other CRC's around the country. If he does not know the answer to the question he posts it and others who have had experience on the issue respond. Of course, being the founder of the concept my CRC maintains the system. The point is he has created a system that is job related and easily accessible to his functional area. I think we, as an organization, should expand on this concept for increased learning.

The Workplace Environment Consulting Team (WEC) coaches and mentors managers, who are experiencing difficulty with their Unit Action Plans and Feedback Sessions. A toolkit was developed for the WEC Team to help in their audit procedures. This tool will give members the capability to assist each office in closing gaps in its performance indicated by survey results and unit action plan progress. Both the course and the toolkit emphasize the roles of a mentor. The role of a mentor reinforces the principals we are trying to put in place, the Action Imperatives of a Learning Organization. The team also audits compliance with the VOE guidelines.

I consolidated the feedback from the course, "Getting to the Bottom-line Starts at the Frontline" there were 3 feedback sessions built into the course. Sixty class offerings were delivered in nine sites throughout the Cluster and a total of 938 people participated. Next, I will provide that information to the Leadership and all members of the cluster, to share Best Practices and illustrate areas of opportunity with possible strategies & solutions for those areas.

Conclusions and Recommendations

Since we have experienced some degree of success, the feedback and action planning sessions will continue each quarter and as needed to inspire inquiry and dialogue. I recommend other systems are put in place for all functional areas, similar to the one created by my CRC to "Establish systems to capture and share learning." Marsick et. al. (2001). This will promote team learning and encourage collaboration. It would also empower all people toward a collective vision, this environment and the Transformation plan. Another recommendation is to put systems in place to do a better job of learning from our mistakes, which will promote an environment for experimentation and risk taking. In the CIPC, we strive for continuous improvement and if the indicators continue to improve, the Postal Service may use this practice as a model for other business units throughout the organization. The adoption of this "Best Practice" may be implemented on a wider scope within the organization, such as, Area-wide or Nationally.

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DIFFERENCE BETWEEN SELF-SUFFICIENCY AND ECONOMIC VIABILITY IN WELFARE-TO-WORK RHETORIC

Ursula T. Wright

Abstract

The purpose of this paper is to examine the issues and implications raised when speaking of 'self-sufficiency' and 'economic viability' in welfare to work and provide an alternative context for discussing welfare-to-work programs and their success. Drawing on welfare-to-work literature, I clarify the difference between 'self-sufficiency' and 'economic viability' and discuss two main approaches used by welfare to work policy makers. Although both terms are used interchangeably, research that concludes welfare programs are successful is often misconstrued by (1) ambiguously defining these terms (2) and by inconsistent indicators and outcome measures of achievement. The major issues surrounding the improper use of these terms in welfare to work programs will be addressed followed by a discussion of its implications for adult educators.

Introduction

Over 14 million individuals receiving public assistance in the United States were affected by welfare-to-work policy (Evers-Williams, 1996). Despite the push of federal legislation to encourage welfare recipients to be self-sufficient, evaluative research on the success of welfare programs has yielded blurred results (Long, 2001). Inadequate definitions and determinants of self-sufficiency have made it difficult to determine whether programs and policies are meeting their stated objectives. Although there is documented data that suggest welfare programs are successful, it is misleading because success is only measured in terms of welfare departures and immediate employment (Long, 2001), ignoring other criteria that moves the recipient out of poverty (Hayes, 1999). Many former welfare recipients are still out of work suffering from homelessness, hunger, and lack of adequate medical care (Gillis, 2001; NCH, 2001).

Although many are engaged in education training programs or waged employment, few welfare recipients have achieved financial self-sufficiency (Long, 2001). The National Coalition for the Homeless (2001) reports that a "working parent in a family of three loses access to Medicaid if his or her monthly gross income exceeds $666" (NCH, 2001). Basic education and training programs have also had little positive effect on employment and earnings of welfare recipients (Grubb, 1996; Hayes, 1999). "Out of the 1,440 people who reported working, 45.3 percent were homeless and 67 percent of the employed respondents reported that they do not receive health insurance from their employer" (NCH, 2001). Post-employment services have also been ineffective in helping welfare recipients retain jobs or advance to better positions. In fact, many return to welfare within three years of exiting (Harris, 1996).

The purpose of this paper is to examine the issues and implications raised when speaking of 'self-sufficiency' and 'economic viability' in welfare to work and provide an alternative context for discussing welfare-to-work programs and their success.

Most federal programs omit defining the term 'self sufficiency' and offer distorted indicators of attainment. Self-sufficiency, in a general sense, means maintaining without help (Long, 2001, Webster, 2002). Although self-sufficiency has been used interchangeably with economic viability, I argue that there is a difference. Self-sufficiency merely means leaving the welfare caseload (Meckler, 1999) or independence from cash assistance (Van Ryzin, Ronda, & Muzzio, 2001). These definitions not only ignore the social contexts that make recipients independent, but it reduces welfare recipients to a numerical value and underestimates their worth as a human resource. Economic viability, on the other hand, means the capacity to work, function, or develop

adequately as an independent unit with a reasonable chance of succeeding (Webster, 2002). Economic viability reflects the degree to which an individual is capable of longevity and mobility in personal, social, political, and economic spheres. The latter embodies a stronger commitment to self-development than does self-sufficiency and serves as an important perspective in planning and implementing welfare-to-work programs.

Self-Sufficiency and Welfare-to-Work Approaches

Welfare programs have buried the term self-sufficiency in their confused application of human capital development (HCD) and labor force attachment (LFA) strategies. The formerly applied HCD strategy emphasized upgrading welfare recipients' basic academic skills and educational credentials as preconditions to stable employment (Manpower Demonstration Research Corporation, 2002). LFA, or the work-first approach replaced the appeal of HCD by arguing that quick labor force entry was the link to long term self-sufficiency (Manpower Demonstration Research Corporation, 2002). Although there is "limited and conflicting evidence" that LFA leads to long-term self-sufficiency (Jonhson & Corcoran, 2002, p. 3) for most welfare recipients, most states have moved to the work-first approach (Crowell, 2001). The Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) of 1996 further reinforced the LFA approach by imposing time limitations on welfare receipt. The belief is that welfare recipients (mostly women) who take any job, regardless of pay or full or part-time status will eventually secure higher pay and full time work (Johnson & Corcoran, 2002; Young, 2000).

Despite policy makers' emphasis on LFA strategies, "there has been a secular trend for the motives and learning capacities of the workforce to play a more strategic role in the capitalist labor process" (Livingstone, 2001, p. 19). The two prevailing beliefs about surviving in the new economy rest on the link between work and learning. A learning society must be created through "a knowledge-based economy, which requires a much higher proportion of highly skilled workers... [and] an emphasis on lifelong learning" (p. 20). States are authorized to establish advanced technical or vocational programs, or assist recipients in pursuit of college degrees, but most do not. The cost is expensive and the duration of time that recipients are engaged in such programs leaves them 'without a job.' Although welfare recipients desire the opportunity to acquire technical skills or a college degree, post-high school classes are not considered as a legitimate work activity in most states (Young, 2000). These behaviors are seen as counterproductive to becoming self-sufficient. Thus, lengthy education and training programs have become less viable options for program planners and participants (Manpower Demonstration Research Corporation, 2002).

Programs that seek only to help welfare recipients 'maintain' without help will likely ignore the resources that help the individual to function as an independent unit. If the trend is calling for a highly knowledgeable workforce, then why are welfare activities inconsistent with the demand in the labor market? Without an increased knowledge base, welfare recipients will be unprepared in meeting the challenges outlined by most workplaces and ill-equipped for reaching economic viability. They will however, be self-sufficient, off of the caseload with a job.

The Issues

The problem with self-sufficiency in welfare-to-work language is the blurred terminology being used by policymakers. Although they expect welfare recipients to be self-sufficient, no universal definition and pre-established criteria of what this means (other than having a job) has been formulated. Self-sufficiency, as welfare-to-work's overarching goal should be clarified. "When welfare rhetoric invokes self-sufficiency today...it doesn't mean being literally independent from engagement with others to meet one's needs. It means only having a job....no longer drawing on public funds" (Young, 2000, p. 27). It diminishes the worth of other socially valuable, but unpaid activities; and focuses welfare reform on micro systems "aimed at changing the values, behaviors and work ethics of recipients (Crowell, 2001, p. 159). It produces defective measures of welfare

success (Long, 2001), makes it difficult to track welfare-to-work outcomes (Long, 2001), and impacts the eligibility of participants for funded services (www.nyatep.org).

Linking self-sufficiency with having a job, any job, regardless of pay and benefits is a distorted indicator of being able to maintain without help. Because 'employment' and 'welfare departure' are easily observable measures, researchers have used these indicators to evaluate welfare's outcomes. As opposed to evaluating these measures together, evaluators have measured program impacts separately. Reported outcomes include those who are forced to leave welfare despite little or no income; and results about the impacts on employment include families that work very few hours and who still depend on welfare for most of their income (Long, 2001). This is a problematic indication of self-sufficiency.

Even when employed, many former recipients and their families still live in poverty and rely on various forms of government support (Foster & Julnes, 2001, p. 126). In mandating the work-first approach, policymakers ignore the larger social systems that impact a recipient's life. Having a job alone is insufficient in a permanent transition off of welfare (Rickman, Bross, & Foster, 2001). Leaving the welfare caseload or having a job does not indicate that families are able to successfully maintain on their own. Many who remain employed and off of public assistance still struggle (Green as cited in Foster & Julnes, 2001). This is largely due to policymakers' failure to employ a holistic view of recipients' contexts.

Creating economic viability takes into account the social contexts that contribute or inhibit self-reliance and uses these contexts as support for the development of a person's capacity within personal, social, educational, political, and economic spheres. Welfare policy can be more broadly tied to employment and human capital investment-so as to raises wages, open opportunities for the acquisition of qualifications, and expand the supply of good jobs.

Language, as an important tool in shaping attitudes (Dill, 1998), relationships, and processes, is critical in fostering efficient relationships and shared understandings (Rees, Cervero, Moshi, & Wilson, 1997, p. 65) between planners, employers, and recipients. In shifting the language from 'self-sufficiency' to 'economic viability', there must be shifts in the language used to communicate what we mean when we say something. Encouraging dialogue around economic viability shifts the conversation from independency to self-investment. In a society where interaction, networking, and pooling of resources is encouraged, the idea of 'independence' and 'fending for one's self' seems to only apply to the poor (Sparks, 1999). This double-edged sword restricts recipients' political and economic progress, and reflects an elitist attempt at limiting the power and mobility of those already marginalized.

Implications

The issues and implications surrounding the improper use of these terms could distort the focus of welfare programs' objectives, activities, and intended outcomes. The focus will remain on basic education programs that have not worked (Hayes, 1999) and promoting "working poverty" (Funk cited in Sparks, 1999). Issues of economic injustice (see Sparks in Hayes & others, 1998), social service access (Watlov, 2001), and pre and post-employment development for welfare recipients (as vital work and community assets) will remain ignored as well as the structural and systematic factors that keep families dependent and impoverished such as social isolation, limited social mobility and tight labor markets (Wilson as cited in Crowell, 2001). The realities of "limited social networks, perceived and actual discrimination, limited connections to vital organizations and institutions, will foster limited world views, internal feelings of hopelessness, low self-esteem, and low aspirations" (p. 159). Ignoring the socio-political and socio-cultural limitations around welfare language and activities will continue to produce the working poor.

As adult educators assume greater roles in welfare reform, we are also instrumental in redefining and restructuring current welfare-to-work focal areas, policy decisions, and implementation activities. We have the opportunity to disseminate new themes and contributions to discussions

on welfare, work, and productivity as we partner with colleges and universities, social and private organizations, and other researchers and practitioners. The future of work calls for a highly skilled workforce, thus individuals "should be equipped with more than 'basic' literacy skills" (Hart, 1992, p. 80). Individuals cannot achieve economic viability solely on a basic skills education, absent of any further development or alternate considerations.

Examining the issues and implications of self-sufficiency and economic viability provide a median for more effective practice, stronger program implementation, more accurate indicators of program success, and minimize barriers to economic viability for transitioning welfare recipients. This discussion has the potential to refocus welfare objectives and remo e the stigma of seeing welfare recipients as cheap labor, replacing it with a renewed vision of people as vital human resources. A shift in dialogue (towards economic viability) could result in moving welfare recipients from simply 'employable' to 'marketable.'

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ACTION RESEARCH FOR NURSE EDUCATORS: A MORE NOURISHING ALTERNATIVE TO EATING OUR YOUNG

Georgine R. Berent

Since Florence Nightengale began professional schools of nursing, socialization in the nursing curriculum has been viewed from multiple perspectives. University-based nursing programs include a professional nursing course at the beginning of students' studies. This begins the professional development of students. A thorough overview examining the history and evolution of nursing demonstrates a gap in the socialization process and faculty's influence. In this proposed study, the researcher will examine ways in which the nursing faculty communicates with the student nurses. The question to be explored using action research is: What are the implicit and explicit behaviors nursing faculty integrate into the nursing curriculum that socialize students? This research proposal asserts that Participatory Research (PR) methods impacting the curriculum will support and empower students in this important process. Gajanayake (2001) outlined an eight-phase cycle. This will be used as a flexible template for redesigning the early professional development nursing courses. Collaboration between students and faculty will stimulate the PR method. PR will provide the structure for joint faculty and student exploration of the problem. This methodology includes:

1.Identification of a problem or need: Fewer students are choosing a career in nursing. Many nurses are leaving the profession for various reasons. Many students and nurses verbalize the lack of support throughout nursing education.

2. Reflection: Faculty members and students will be invited through focus groups and interviews to identify the impact of the socialization process.

3. Investigation: Participants will explore historical influences that have changed the face of nursing.

4. Analysis: Data gathered in the investigation phase will be used to identify the major problems and suggest possible solutions.

5. Integration: With the analysis information, participants will stimulate curriculum change by sharing and publishing this research.

6. Action Planning: In this phase, we will engage in grant writing, obtaining administrative support, and coordinating faculty input. As a result, changes in the curriculum will be created.

7. Implementation: The curriculum changes will be evaluated and analyzed.

8. Transformation: The goal of these curriculum changes is an improvement in self-confidence and self-worth in the students and the faculty. This phase will only be able to be evaluated over a period of time.

What is advocated here, then, is not merely a PR project but a curriculum "revisioning" with PR as the central pedogogical feature. As a new framework outside the traditional research conducted by nurse researchers, I am aware of possible resistance. I am hopeful that this beginning work will help to reshape and rejuvenate nursing curriculum.

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LOCATING ASIAN AMERICANS IN ADULT EDUCATION DISCOURSE

Virginia A. Cabasa-Hess

As disparate as their countries of origin and their histories, Asian Americans share a common experience of discrimination, injustice and oppression with other minority groups. In spite of the notable gains and inroads made in bringing the voices of Native, African, Latino Americans and other minority groups of various perspectives and orientations to the center of adult education discourse, Asian Americans, more than a century after they came to work in railroads and sugarcane plantations have yet to find their 'space' in the field. There is a need to explore issues that relate to Asian Americans in the broader context of their participation in the mainstream socio-cultural and political processes and in the more specific context of participation in adult learning environments.

The "Model Minority" label used to describe the group has pitted them against others especially in the allocation of funds needed to support marginalized ethnic groups. The stereotypic label obscures the presence of Asian Americans who live on the fringes of society: single mothers and fathers, women recruited into prostitution, men and women working in sweatshops, Asians caught in the web of international drug and human trafficking. Asian Americans, who do not fit the label and are 'less successful' than their peers could find it difficult to gain access to social and government services.

Though the term is used in a positive light, it reinforces the dominant culture's standards of success. It also prevents the conduct of research and investigations that may be helpful in creating policies that address their needs. Does the "Model Minority" label mean that Asian Americans can be successful so long as they do not question the existing inequalities in the society? Against which and whose standards is success being measured? What strategies of adoption and integration did Asian Americans use to succeed in this society? What did they give up, in return? How has being 'successful' in the mainstream society positioned them in relation to other minority groups?

The strength of adult education lies in the field's accommodation of competing interests and voices. The challenge to practitioners is to expand the space further to bring seldom-heard voices to the center, one of them, the Asian American voice.

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THE SELECT 50 INITIATIVE: HELPING MIDDLE SCHOOL STUDENTS ACHIEVE ACADEMICALLY THROUGH SCHOOL-FAMILY-COMMUNITY PARTNERSHIPS

Daniel V. Folkman, Lee Hill, and Susan Stuckert

This poster presentation summarizes a Participatory Action Research (PAR) project that involved helping 50 students identified as being academically at-risk in each of 12 middle schools in Milwaukee, Wisconsin. This PAR project emerged from Milwaukee's 21st Century Community Learning Centers (CLC) Initiative, which provides after school programs for students, families and community residents. The CLC Initiative has documented that after school programs help students academically. The challenge is to identify, recruit and retain students in after school programs that are at risk of failing academically. This is a particular challenge for middle school students. Accordingly, at the beginning of the 2001-2002 academic year, a group of 12 middle school principals with CLC programs were asked to select 50 students who were at risk academically. Parents, retired teachers, and local community residents were recruited to fill positions as half-time outreach workers. The outreach workers were charged with building and sustaining personal relationships with these students, their families and their teachers. The task was simple but challenging: Create a personal relationship that is based on trust, support and improved communication between the students, parents, and teachers. It was assumed that through this supportive relationship students would improve academically in terms of grades, attendance and overall attitude toward school.

The focus of this poster presentation is on the activities and learning that occurred among the Outreach Workers as they implemented the project. The display highlights the array of practices that the outreach workers implemented, the challenges and barriers they encountered, the success they enjoyed, and the results they produced in student academic achievement. Representatives from the project are available to discuss the learning that occurred not only among the select 50 students but more importantly, from an adult education perspective, among the teachers, administrators, parents and community volunteers who work with at-risk students.

The implementation of the project evolved over three phases: Phase I involved gaining entry into the schools and establishing connections between the outreach workers, teachers, principals and the CLC after school programs. This phase also included identifying the pool of students who were at risk of academic failure and recruiting students into the program. Phase II involved establishing connections with the students and building a relationship of support and trust between the students and the outreach worker. This phase also included building similar relationships of trust and support between the outreach workers, teachers and the parents of the select 50 students. Phase III involved the on-going work with the select 50 students with emphasis on helping them remain focused on their studies as well as maintaining the web of support among the teachers, parents, CLC staff and other caring adults.

This Select 50 initiative represents an innovative Participatory Action Research strategy that connects university credit/non-credit instruction with community education initiatives that delivers tangible gains in student learning and academic performance, professional development for teachers and community outreach workers, and meaningful change in school policies and procedures. The Select 50 outreach workers and their supervisor participated in an action research class organized through the University of Wisconsin-Milwaukee, Center for Urban Community Development. Much of the class discussions were focused on the learning that must occur among the adults working with the students, i.e., teachers, principals, CLC staff and parents. The challenges and barriers that the outreach workers identified and in may cases were able to overcome came most often not from the students but from the school as an organization and culture and the adults who were working with the students.

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THE INTERPRETATION OF INFORMATION AND THE BIAS OF EDUCATORS IN THE ANTEBELLUM SOUTH

Garth Gittens

The physical enslavement of the Africans and African Americans necessitated, to a certain degree, the control of their worldview. Chains about the body were unable to quench the inborn desire for liberty and autonomy. The propaganda of African "mental" inferiority, though it was proffered on every front, outlived its validity. Slaves proved themselves to be intellectually equal and in some cases superior to whites. Therefore, educative methods were employed for the purpose of controlling their reality. Religion and spirituality, as witnessed by the presence of the conjurer, was fundamental to the slaves' way of life. Religion gave adequate access and Christianity, with its proselyting ethos, provided a complementary motif for the indoctrination of slaves. Therefore, the education of adults for the purpose of establishing a Caucasianized worldview, not only for slaves, but also for masters, and the Old Southern community at large, came tinted in Christian hue. The most imminent schema of this systematic indoctrination as it related to slavery was to convince slaves, masters and the society at large that ignominious practice of slavery was not only justifiable but also necessary.

Thus the conflation of Christianity and educating the adult slave fostered a perfect model for the extension of the Southern Aristocracy. Paradoxically, this very conflation violated, what some thought to be the fundamental tenets of Biblical philosophy. Emancipatory meanings and conclusions emerged from the study of the Christian documents. Many slaves, and some whites, saw the God of the Bible as the God of the oppressed not the God of the oppressor. Whites fought along side blacks with the Bible as the magnum opus for slave liberation. A subtle and deliberate process of reinterpretation and reeducation within the context of Christianity took place in the slave community. The Christian religion and education was again conflated but this time for the purpose of liberation. The quintessential question therefore is: how were Christianity and adult education used as methods for perpetuating the philosophy of white supremacy, by extension black bondage and oppression in the Antebellum South, while simultaneously providing an avenue for liberation?

The Bible was the direct source of educational influence. To the aristocracy, and those sympathetic to the doctrine of race-based classism, the Bible justified the cognitively dissident concept of human-chattel. To most slave-preachers, abolitionist, and those sympathetic to the plight and posterity of African and African American peoples in the United States, the Bible propagated the liberation of slaves. In some cases, the Biblical bias was markedly subservient to the educative predisposition of its interpreters. Each group of educators found in the Bible, information that was pliable enough to be molded to suit their societal allegiance, and out of those discolorations they presented their theme as the ultimate law of Deity. Hence, on the one hand the Bible and Christianity was used to substantiate and prolong slavery and on the other its ethos was the liberation of enslaved peoples.

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BRIDGING THE GAP IN ADULT CONTINUING EDUCATION FROM MARGIN TO CENTER

Phyllis Ham Garth

Much of the adult education graduate curricula fail to include both content and practice relative to the intersection of race, class, gender and sexual orientation. This research seeks to conduct a critical examination of the underlying assumptions and perspectives shaping adult education graduate curriculum content (selection) and instructional practice (delivery).

This critique will proceed from an Africentric feminist approach. Africentric Feminism is an ancestrally historically based paradigm that reflects the lived experiences, struggles and shared history of women from the Afrikan Diaspora. An Africentric feminist approach is embedded in a consciousness that espouses the affirmation of all people, female and male alike. It is imperative that there is a shift from the dominant (traditional) approach to organizing content around the lived experiences/worldviews of those marginalized or non mainstream, bringing their experiences and "voice" from the margin to the center of the analysis.

This research consisted of an analysis of a foundational graduate course in adult education, a course in the history and philosophy of adult education that was taught in a traditional manner utilizing a dominant approach, and one that was subsequently taught from an Africentric feminist paradigm. The incorporation of Africentric tools such as historically ethnic appropriate material, the philosophical perspectives of Africentric/Latina(o)/First Nation scholars, the voice of Afrikana womanists, the struggles of Queer Nation provide selfethnic reflectors (Colin,1994) for various marginalized groups. By doing so, it exemplified the lived experiences and "voice" of "others" resulting in a more inclusive process. Diversity in the course content provides space that enables changes in instructional practice as well: insisting that power relationships are diffused as much as possible, encouraging co-learning, establishing norms for encouraging women to speak out, precluding more assertive students from monopolizing their voice in the classroom. Thus, students are afforded an opportunity to have a different classroom experience because they are directly involved in the discourse and the content is their story. This type of experience leads to the potential for an emancipatory learning experience. It allows those in the margin to be located in the center, and to feel centered. Being centered is very close to feelings of power because it is related to identity, this is when education becomes exciting. Conversely, students of the dominant group who have taken privilege for granted can have the experience of deconstructing that privilege. This type of teaching is one that can become exhilarating for both adult educators and learners.

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CREATION OF THE YELLOW PERIL: A STUDY OF AMERICA'S EARLY CHINESE IMMIGRANTS

Patricia Leong Kappel

Lured to *Gum San* ("The Gold Mountain") by the discovery of gold in California in 1848, thousands of Chinese men left their families and a homeland, wrought with drought, floods, famine, and rebellion. Unlike most European immigrants before them, the early Chinese had no intention of building a new life in America; instead, they were intent upon securing their fortunes and returning home to their families. However, racism, nativism, and exclusion distinguished the experience of these Chinese immigrants from that of their European counterparts, and altered the course of their lives.

Competition for gold was only one reason why the welcome extended the Chinese was short-lived. As the flow of Chinese immigrants increased, their numbers magnified their racial and cultural differences in a society grown increasingly intolerant and suspicious of foreigners. Their non-assimilation into a non-receptive culture fueled xenophobic fears that were exacerbated by the "contrary" presence exhibited by the Chinese in their appearance, dress, speech, and customs. In the Chinatowns, opium dens and prostitution flourished from the trade of the majority male population, whose bachelor life was imposed by restrictive, discriminatory immigration practices that kept wives and families from entering the United States. However, the White perception of Chinese immorality and criminality was ignited, and it intensified the collusive work of nativists and U.S. labor to take action against the influx of these "wage-busting" immigrants. As a result, educational, economic, social, and political barriers were erected, many by U.S. legislation, which included the Chinese Exclusion Act of 1882, naming the Chinese as the only people in United States history to be specifically barred from American emigration.

This societal banishment of the Chinese created insulated and isolated communities. In these Chinatowns, the Chinese found refuge from murder and persecution through benevolent associations, similar to those formed around clans in China. With help from outside groups like the Methodist Mission House and the YWCA, the Six Companies, later known as the Chinese Consolidated Benevolent Association (CCBA), provided a link to homeland and eventually to the White culture. The CCBA became a social, economic, and political force, which strengthened and established stability in this Confucian-based culture. Through the efforts of the CCBA and the assistance of sympathetic outside supporters, the Chinese survived the oppression of a hostile host culture and transitioned into American society to become a "model minority."

Though both voluntary and involuntary isolation inhibited the assimilation and acculturation of the Chinese into the American mainstream, in time, education facilitated mutual acceptance. Formal educational institutions had shunned the Chinese, but they acquired the key to assimilation---language---from service organizations like the YMCA, the church, and their own Chinese benevolent societies. How the early American Chinese responded to and survived racism and discrimination is a study that merits greater illumination in our nation's history. Moreover, the study of the Chinese experience unveils the important role of education in this people's American history, a role largely absent from the literature on adult education. This omission in the history of adult education deprives practitioners of a perspective that could inform practice that serves ethnic and cultural minorities. Therefore, the American experiences of cultures like the Chinese mandate closer examination by adult education for their potential contributions to the understanding and knowledge of the education and learning of diverse peoples.

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RESEARCHER: A NEGLECTED ROLE OF THE ADULT EDUCATOR

Hanbyul Kim

A lot of knowledge has been produced in the field of adult education. It is obvious that those who produce knowledge are adult educators. Even though much literature has dealt with the roles of adult educators, it has neglected the role of the adult educator as a researcher. This paper suggests that there are two possible aspects of researcher roles. One is the adult educator's reflective practice to seek various solutions about on-going practices, and the other is knowledge production for development of the theoretical foundation of adult education.

First, it is obvious that many roles of adult educators are closely related to the educational practice, ranging from planning to evaluation. The role of the adult educator as a researcher is involved in practice. In this case, the research activities of adult educators can be defined as deliberate efforts to improve the quality of educational programs, to enhance learners' motivation to participate, or to solve a variety of problems encountered. This process happens during practice. In other words, it can be identified as "Reflection-in-Action," and it is also akin to the action research. Indeed, lots of knowledge in adult education is produced through this process.

Second, as a researcher, an adult educator also produces the knowledge of adult education by looking in from the outside of practice. Graduate study in adult education is a case in point. The graduate study has contributed to the development of the field by serving as a major outlet for the creation of research and scholarship and the preparation of professionals. As an independent academic discipline, adult education should have a theoretical foundation that provides a perspective on practice. In establishing the theoretical framework, adult educators try to use scientific research methods, such as qualitative methods or quantitative methods. Adult educators as researchers in academic fields recognize problems faced in practice, collect data to analyze problems, and attempt to investigate complex phenomena. Then, they not only generalize those phenomena theoretically but also make clear the overall structure of practice. By doing so, they can provide new points of view to existing practice.

In conclusion, we should newly pay attention to the role of the adult educator as a researcher to have a more comprehensive perspective on the adult educator. Therefore, we can conceive a new feature of the adult educator who does scholarly work, as well as participates in practice.

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ADULT ARTS EDUCATION: A DELPHI STUDY
FORECASTING THE ROLE OF THE ARTS IN A LIFELONG LEARNING SOCIETY

Sue Anne Lafferty

As we deal with a rapidly aging population, the arts education and arts policy community needs to take an active role in providing insight into policies that address adult choices. This includes defining the role of the arts beyond k-12 education, intergenerational opportunities, and identifying connections with 'general well-being' age-based policies from leisure, recreation, and aging in the United States.

The Delphi Technique Method was used to identify what actions need to be taken to serve older adults and forecast the role of adult lifelong learning in the arts, as well as address the attitudes to such programming on the national, state, and local policy level. The anonymous Delphi – a qualitative forecasting method that is a structured group process that outlines the pros and cons of an issue, with the goal of identifying priorities of personal values and social goals – was sent to national stakeholders in arts policy, arts education policy, and gerontology. The stakeholders were chosen due to experience in their field, an exhaustive literature review, and recommendation from their colleagues. The data collected from this group identifies an overview of the attitudes, beliefs, knowledge of, and objectives and goals in serving the needs of adults and older adults in and through the arts. This research will provide insight into the characteristics and identify, if any, future predictions of local, state, and national initiatives of adult arts education.

Using the Delphi method, it was possible to develop a theoretical framework based on experts' vision, multiple perspectives, and comprehensive insight to address the role of the arts in a lifelong learning society. As we enter the twenty-first century, we are engaged in a wide-ranging process of redefining the character of the arts' common purpose. The door is open for the arts to become an important ingredient in the public purpose by involving the many adult learners of the twenty-first century. In order to take advantage of this opportunity and to accommodate the changing aging demographics, lifelong learning in the arts beyond K-12 education must be redefined.

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GEO-LITERACY: HOW WELL ADULTS UNDERSTAND THE WORLD IN WHICH THEY LIVE

Robert E. Nolan

The problem this project addressed was posed by Woodring (1984) who claimed that the basic education curriculum could not simply include everything society considered good and useful, but rather what is fundamental to both further education and further learning about the world. Using this concept of fundamental, he went on to claim that geography was fundamental to the reading and the study of such disciplines as history, political science, economics as well as our locating ourselves in the world. Others reinforced this idea using schema theory (Gregg, Stainton and Leinhardt, 1990). They argued that geographic knowledge helped build schematic structures in long-term memory that facilitate text processing in reading.

The purpose of this study was to identify how adults learn about he world in which they live and how they construct spatial and place-name schema that enable them to process information appearing in newspapers and books. We live in a post September 11 era when there is a critical need for us to understand the wider dimensions of the world. If we are to understand the roots of terrorism, we need to know the location of those who commit terrorist acts as well as their customs and socio-economic condition. We can no longer afford to ignore the "global village" to which we belong.

Research questions were the following:

1. What were the sources of geographic literacy for a group of adults 22 and older?
2. Is level of prior education related to levels of geographic literacy?
3. What sources of informal learning are related to geographic literacy?
4. What is the relationship between age and geographic literacy?
5. What is the relationship between travel and geographic literacy?

A 29 item geography test that was validated and normed on 1,792 undergraduate students at two Research I universities was administered to 321 adults 22 years of age and older. Along with the geography test were demographic questions and a list of sources of information that participants were asked to rank order.

Results listed in order of the questions above were as follows: 1) Reading of books and atlases was listed as the primary source of information by participants who had higher levels of prior education and who scored higher on the tests. In contrast, geography classes in elementary and secondary school were the primary sources of information for those who scored more poorly on the test and had lower levels of formal education. 2) Test scores positively correlated with levels of prior formal education. 3) Contrary to expectations, informal reading was found to be a higher ranked source of knowledge of the world than travel or television viewing. 4) Those in the age range of 40 – 49 scored higher than those of ages 22 – 29 and 30 – 39, but not higher than age groups older than 50, which indicates that age and experience influence those in this sample in their understanding of the world. 5) Travel of itself did not correlate highly with test scores, but only when combined with formal education. This seems to indicate that schema built up over the years through formal education of any kind and informal reading influence one's ability to locate oneself in the wider world and to understand one's relationship to the wider world. Although not a research question, men scored significantly higher than women even when levels of prior education were equal.

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EXPANDING THE SMALL SPACE: RASTAFARIANS AS KNOWLEDGE PRODUCERS

Cathy S. Stanley

The purpose of this qualitative study was to examine the lived lives of 20 Rastafarians, whom I refer to as co-reasoners. Rastafarians have been defined as being members of a loosely organized religious-cultural movement that begin in Jamaica in the 1930s as a response to the oppressive conditions in which they found themselves. There were 14 Rastamen and six Rastawomen, reflecting the male-dominance of the Rastafarian movement.

The study examined how cultural and spiritual teachings and practices of the Rastafarians in response to oppressive conditions, and how this has had an impact on the dominant Jamaica culture. Findings revealed the following six themes of the cultural and spiritual experiences as described by the co-reasoner's. Findings fell within two categories: identity and ideology. The themes in the identity categories are as following: 1) lens of know; 2) self-identity; 3) cultural identity; 4) collective identity. The themes for the Rastafarian ideology are 5) spiritual groundation and 6) traversing reality.

The question guiding this ethnographic study asked: How do Rastafarians impact the dominant Jamaica culture? And how do Rastafarians contribute to the discourse on emancipation and liberation practices? The study draws on several bodies of literature including Jamaican history, Rastafarian, adult education, and Transformation and Transcendence.

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ADULT EDUCATION IN THE POST 9/11 WORLD: REFLECTIONS ONE YEAR LATER

Derise E. Tolliver and Elizabeth J. Tisdell

What is our place in the global community? For many, the tragedies of September 11, 2001 have elevated this question to a level of seriousness that goes well beyond a simple intellectual exercise. Issues of politics, power, and power relations have reached a heightened sense of saliency among adult educators and learners alike. A sense of interconnectedness with others in the world seems to be increasing. At the same time, some of the anger, suffering, and pain experienced in the wake of 9/11 has resulted in calls for retaliation against targeted groups and increased expressions of intolerance for diversity, different beliefs and different voices.

Indeed, there have been many public responses to the events of 9/11 from the leaders of prominent organizations of higher education. They all speak to the important role that adult educators and learners have to contribute to a greater understanding of our collective place in the global community.

Yet, it is important to ask how has 9/11 shown up in the classroom and other learning environments. Has it been like the elephant in the living room that no one wants to mention because feelings of loss and grief are too intense? Is it so present that it has to be included as part of the process, regardless of the content of a course? Has the nature of learning changed? Has the impact shifted as time has passed? It would make sense that the range of responses varies greatly. Little has been published to date, whether as anecdotal accounts or planned research, about how 9/11 has affected the day-to-day practice of adult educators. *This poster presentation will contribute to this area by exploring the impact that the events and aftermath of September 11, 2001 have had on the work of the authors, both of whom are adult educators.*

We have reflected on how the actual events, our learners' and our own responses to the 9/11 tragedies have affected our specific educational practices. In this poster presentation, we will share the questions that have emerged for us, while identifying dilemmas and issues that we have encountered as we support student learning. We, the authors, hope to foster dialogue about how to utilize the emotional, cognitive, spiritual, and other types of responses to 9/11as a catalyst for learning larger lessons that can support transformative educational practice.

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